A Caſuiſtical

ESSAY

ON

ANGER

AND

FORGIVENESS;

WHEREIN

The Practice of DUELLING, and ſome Defects in our Laws, with regard to the PUNISHMENT OF CRIMES, are conſider'd; with as much Variety of other Things as was conſiſtent with *Connection*.

IN

Three DIALOGUES

BETWEEN

A *Gentleman* and a *Clergyman*.

LONDON:

Printed for WILLIAM OWEN, at *Homer's Head* near *Temple-Bar*. MDCCL.

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BRITISH MUSEUM

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Printed for WILLIAM OWEN, at Homer's Head near Temple-Bar. MDCCL.

TO

William Plumer, *Esq*;

OF

Blakesware, Hertfordshire,

Who is a remarkable Instance of that habitual COMPOSURE of MIND and COMMAND of TEMPER, that MILDNESS and AFFABILITY, and that *merciful* and *generous Disposition*, which are the *Subject* of the following

DIALOGUES;

As a publick Testimony of Respect,

They are Inscrib'd by

His Obliged and

Obedient Servant,

W. WEBSTER.

TO

William Plumer, Esq;

THE EDITOR's PREFACE.

AS I have taken upon me to be the Editor of the following Dialogues, it will be expected that I should give some Account of them.

I intended to write something, in the same Way, upon the Subject of Forgiveness, and made a Beginning; but I soon found that I had undertaken what I could not execute to my Satisfaction. Dialogue Writing requires a Vivacity and an easy Freedom that my Age and Situation

tuation would not afford. If a batter'd old Hack, *that has had more* Exercise *than* Oats, *towards the End of a long Journey through bad Roads, can make a* common Trot, *his Rider has Reason to be thankful: So if a* Writer, *in the Decline of a disagreeable Life, can write intelligibly and plainly, without any Wit to adorn, without any Humour to enliven his Compositions; it is as much as ought to be expected from him. Upon this Disappointment, I lock'd up my Papers, and laid aside my Design. It happen'd, some time after, that I mention'd it to my two Friends: This occasioned several Conferences*

ences between them, the Substance of which the Clergyman, *at the Request of the* Gentleman, *drew up in* Three Dialogues, *for their own* private Use. *I was favour'd with the Perusal of them, and lik'd them so well, that I press'd the Compiler to* correct *and* publish *them. I could not prevail with him to give himself any farther Trouble about them; but, with much Persuasion, gain'd the Liberty of doing what I thought proper with them. This is the History of the* Origin *and* Publication *of these* Dialogues. *The* Plan *was unpremeditated, the* Execution *quick, the* MS. *unrevis'd, and uncorrected; and yet, I venture*

ture to say, the wiſeſt and beſt Reader may find ſome Improvement, and the niceſt Judge may find ſome Entertainment in them. The haſty Compoſitions of a Man of Parts may have Inaccuracies that it will require but little Generoſity to forgive; but they will always have Perfections that it will require as little Taſte to admire. If any one ſhould think the Converſation, in ſome Parts of it, a little wanting in Decorum, *I muſt deſire him to conſider the* Characters *of the Parties; and not expect that a* plain Country Vicar *ſhould be as polite and well-bred as his Grace of* Cant——ry; *or that a* plain Coun-

try

try Gentleman *ſhould railly with all the Delicacy of* Fontenelle. *They, both, are Perſons of the utmoſt Benevolence, but neither of them by Nature diſpos'd, or by their Behaviour accuſtom'd, to much Ceremony with one another. There has been the greateſt Intimacy between them from their firſt Acquaintance at School, through every Scene of Life, to this Time; their Converſation upon theſe Subjects was quite* private; *and therefore they were at perfect Liberty to uſe their wonted Freedoms, as there was no Danger of offending each other.*

W. Webster.

W. WEBSTER.

A Chriſtian ESSAY ON ANGER *and* FORGIVENESS, IN Three DIALOGUES between *Clericus* and *Generoſus*.

DIALOGUE I.

Cl. MY good Friend, well met.

Gen. Sir, your Servant.

Cl. Bleſs me! why this threatening Cloud upon a Countenance that uſed to look as chearful as a Summer's Morn, and ſerene as the Evening!

Gen. Mighty well, Sir!

Cl. I know, you deſpiſe a *Fop*; but your Acquaintance among the *Fair Sex* makes you pretty exact in your Dreſs: And if you *do* ſlily carry a Pocket-glaſs, pr'ythee pull it out, and, for once, dare to look at a *Fiend* where you have ſo often ſeen the Sweetneſs of a *Guardian Angel.*

Gen. This is charming, indeed. How *Guardian Angels* look, I know not, having never ſeen one; but I can pretty well tell to *what Angel* I am indebted for theſe brilliant Compliments. Sir, I wiſh you Joy of your Succeſs; but, before you proceed to beſtow any more of theſe high Flights upon me, I beg you to conſider, that *Generoſus* is not your *Miſtreſs.*

Cl. No, o' my Conſcience. There is no manner of Danger of my making a Miſtake of that Nature. I ſhould as ſoon fall in Love with *Thunder and Lightning*, as be ſmitten with your preſent over-clouded Looks. But, before the Storm breaks, I make haſte to take Shelter under your *Good-nature*. I heartily aſk your Pardon, if my Freedoms have been unſeaſonable. Perhaps you may have too much Reaſon to be out

of

of Humour; and I know that *Oil* and *Vinegar* will sooner incorporate, than *Rathbury* and *Chagren* agree. And, therefore, we'll call a new Cause.

Gen. The sooner, the better.

Cl. Pray, how does your worthy *Chaplain*?

Gen. Very ill, indeed.

Cl. What is his Distemper?

Gen. He has a *Complication* of Distempers; but the *apparent* One is *Ingratitude*.

Cl. A very dangerous Distemper, I confess; and, as you say, it bespeaks a great Defect in *Nature*, or Decay of *Constitution*. But you must excuse me, if I express some *Surprize* at this Account of a Gentleman of his Character, especially from *you*, his warmest Admirer, and best Friend.

Gen. What you observe is true. I did always admire, love, and serve him; which aggravates his Baseness, and swells my Resentments.

Cl. I readily agree with you, that his Obligations heighten his Guilt, supposing him to be guilty.

Gen. *Supposing* him to be guilty! Why do you make it a Question, Whether

ther I have common Senſe, and Veracity?

Cl. Miſtake me not, dear Friend. I know you to be a Perſon of the ſtricteſt Veracity, and of a moſt excellent Underſtanding.

Gen. No more of that, I beſeech you. If you begin, in *good Earneſt*, to *daub*, I ſhall take you for as mere a *Sycophant*, and *Hypocrite*, as he is. If I had not been blinded by my Affection, I might have found him out ſooner by his *mean Submiſſions*, where he had any Intereſt in View; and by his *Inſolence* where he had none.

Cl. I deteſt *Flattery* as much as you can do; but when you doubted of my Opinion of you, it was a double Piece of Juſtice to ſpeak my Sentiments freely. But I have done. If you had not interrupted me, I was going to obſerve, that *poſſibly* Things may have been *miſrepreſented* to you, or you may, in ſome meaſure, have *miſtaken* them.

Gen. And *poſſibly* not. I tell you, then, plainly, the Facts will not admit of *Doubt*, or *Palliation*.

Cl. It muſt be a very ſtrange Fact that will not admit of any mitigating

Circumstances to extenuate the Crime; and you must be as great a Curiosity in your Kind, if you be *incapable of Error*. Your present Warmth ought to convince you, that you are fallible like other Men. And I'll warrant the Truth of one Observation. Whoever resents an Injury, or Affront, with such *Violence*, will sometimes be too *quick*, as well as too *eager*, in his Resentments.

Gen. I am sorry that a long and intimate Acquaintance should not give you a better Opinion of my Candour and Generosity.

Cl. If you expect that I should *commend* you again, I am obliged to disappoint you. Wish all your Candour you put so uncharitable a Construction upon the civil Things that I said of you before, that you must give me Credit, and long Credit too, for another Compliment. But, *sans* Ceremony, I'll tell you, honestly, what I suspect in this Affair, and give you Reasons for my Suspicion.

Gen. You are welcome to do it. Speak as freely as you please, and I promise you not to be offended.

Cl. I very much ſuſpect, that ſome *perſonal Slight* has been the principal Occaſion of your extraordinary Heat. I have obſerved, that you Gentlemen of *Fortune* and *Faſhion* ſeem to place abundance of *Dignity* in *Pedigrees* and *Idleneſs*; and, after having ſeated yourſelves in a Situation ſo ſuperior to every one whoſe Family has been employed in ſome *uſeful Buſineſs*, who is not cheated and plagued by a Number of Servants, and is forced to make uſe of his *Legs*, or ride humbly upon *one Beaſt*, inſtead of being drawn in State and Indolence by *ſeveral*; no Wonder, if your Expectations of Submiſſion and Regard be ſuitable to your *imaginary Diſtinction*. Remember your Promiſe, and keep your Temper. I have known many an honeſt *Vicar* repreſented as a *Saucebox*, only becauſe he could not bear with the Inſolence of an overbearing *Squire*, made proud by *muſty Parchments*, or *dirty Acres*, or ſome ſuch *Externals*, of as little Signification towards *perſonal Merit*.

Gen. I find you are reſolved to try me; and now, in my Turn, I'll tell you what it has fallen in *my* Way to obſerve.

I have known many an insignificant, low-bred, pert Coxcomb, strutting and swelling in a *Gown* and *Cassock*, upon the Strength of a little *Latin* and *Greek*, and, perhaps, *little* enough, in all Conscience; with a *less* Share of *Divinity*; as full of the *Dignity of the Priesthood* as it is possible for any of *us* to be of the *Antiquity* of our *Families*, or the *Largeness* of *our Fortunes*. And since you are so severe upon us *Gentlemen* for founding *personal Merit*, and *Claims of Respect*, upon what is *external*, and no real Enrichment of the *Man*; Did you never see a *dignified Don* strangely swoln with an *empty Title*, and standing as much upon the Point of *Regard* and *Precedency*, as the richest 'Squire in the Three Kingdoms? But, to shew you that I respect your *Order*, as well as your *Person*, I forbear to recriminate, where there is great Room for it. Let us terminate this Matter amicably. Let us agree, that *Pride* is too inherent in *human Nature*, and will shew itself foolishly in all *Orders* and *Ranks* of Men. I promise you, you'll gain nothing by insisting upon this Topick; and, therefore, I

advise

advise you to drop it, and go on to something else.

Cler. Why, really, I *have* another material Circumstance to add, that may have increased your Resentment, and magnified his Crime. You are his *Patron*; and *Patrons* are too apt to think, that if they *nominate* a *Clergyman* to a Preferment, the *Clerk* is immediately in a State of *Vassalage*, bound to do such *Suit* and *Service* as his *Lord* and *Master* shall deem meet. I have no Design to cancel *all* Obligation in this Case, but to state the Account fairly between you, that your Demands may not be larger than the Debt, nor your Complaints exceed the real Injury. As the Choice of a *Clerk* is generally a publick Mark of Respect, and intended as a real Kindness; so far the *Patron* must be considered as a *Benefactor*: But then so much Credit as any *Clerk*, by his good Behaviour, reflects back upon the *Donor*, and so much real Pleasure as he thereby gives him; all this must be deducted out of the *Obligation*. There is a further Consideration, that very much reduces the *Reckoning*, and leaves only the

Pre-

Preference of one worthy Perſon to another as a Burden upon the *Clerk's Gratitude*. *Patrons* would fain perſuade themſelves, that *Livings* are a Part of their *Eſtate*, which they are at Liberty to diſpoſe of as they pleaſe; to give as *Portions* with their *Children*, or *Relations*; as *Rewards* for *perſonal Services*; as *Favours* to *particular Cronies*, or to ſerve ſome *ſecular* Purpoſes: But, pardon me, my Friend, if I tell you what I have ſeen *proved**, that a *Patron*, in the Nomination to an *eccleſiaſtical* Preferment, gives nothing of his *own*, any more than a *Truſtee* for a *Charity*, in the Choice of proper Objects, gives the Money out of his *own Pocket*. He is *bound* to diſpoſe of it, whether he will or not, and to one who *deſerves* it: And, if the *Patron* gives nothing that can properly be called his *own*, and the *Clerk* be *worthy* of it, and afterwards behaves himſelf conſcientiouſly in the Diſcharge of his Duty, and reſpectfully to the Perſon who *nominated* him; there is no Danger of his dying *inſolvent*;

* See Dr. *Webſter*'s *Nature of Patronage*, and the *Duty of Patrons*, in his Collection of *Tracts*.

neither

neither is he obliged, in Return for his *Patron*'s Favour, to live in a State of *Servitude*.

Gen. Have you finished your profound Harangue? I should be sorry to interrupt so elaborate a Preacher, on so useful a Subject.

Cler. You are at Liberty to reply as soon as you please, and in *what Manner* you please; without offending me in the least.

Gen. Why, then, I shall use as little Ceremony with *you*, as you have done with *me*. I suppose you meant only to shew your Parts; and to give you your Due, what you have so learnedly advanced would be exceeding good, if it were any thing to the Purpose: But, my *very frank* and *free* Friend, I know not which is the most to be admired, my *Clerk's Impudence*, or *your Impertinence*. But, *remember your Promise*, and *keep your Temper*. It is but a very little while since you made it; but *great Wits* have short Memories, and quick *Resentments*; and I thought it might not be amiss to remind you of it.

Cler. This is all fair. Proceed in your Answer.

Gen.

Gen. My Answer is very short. Your Observations, however just in themselves, are foreign to *my Case*. I tell you again, he is an *errant Scoundrel*, and I *despise* him. *I'll forgive* him, but *never have any thing more to do with him.*

Cl. I am very sorry to hear that he is so *bad* a Man, and glad that you are so *good* a one that you are resolved to *forgive* him. I wish your Forgiveness be not like the common Run. You are immoderately angry with him, and seem determined to continue so till you *die*; and then, when you can be angry no longer, you purpose to leave the World in perfect *Charity* with all Mankind. *Generous*, Have you an Hour to spare? And will you oblige me with it? I ask it for *your* Sake, as well as my *own*. As *Mat. Prior* says, in his Tale,

Folly and Jesting laid aside,

let you and I have a little serious Conversation with good Nature and good Manners; and I hope, it will be to the Benefit and Satisfaction of us both.

Gen. With all my Heart. I am no more afraid of a serious Argument, than of a smart Repartee.

Cl.

Cl. By the Manner of your Expreſſion you ſeem to have a miſtaken Notion in a Matter of the greateſt Importance to your preſent Peace of Mind, and your future Happineſs; I mean, the *Nature* of *Forgiveneſs*. You imagine yourſelf to be in *Charity*, while I apprehend you to be in a State of *Malice* and *Hatred*, which never fail to produce *actual Revenge*.

Gen. If I be under a Miſtake in this Point, it is the more excuſable, becauſe it has not been my good Luck to meet with any thing upon the Subject that is ſufficiently clear and full in *ſtating* the *Notion*. Writers are generally copious where there ſeems to be little occaſion for ſo much Pains, and defective in the main Thing. One would think, a very few Words might ſerve to convince a *Chriſtian*, that *Forgiveneſs of others* is an indiſpenſable Duty, becauſe our Saviour ſays, *expreſly*, that unleſs *we forgive Men* THEIR *Treſpaſſes, neither will our Father, which is in Heaven, forgive* US; and, in the *Lord's Prayer*, we pray for *Forgiveneſs* only on that Condition: So that, in Effect, unleſs we ſincerely *forgive*, we pray that we *may not* be forgiven. Or does it require

require the Eloquence of St. *Paul* to perſuade a Man in his Senſes to put in Practice a Duty without which he knows, and acknowleges, that he muſt be *damn'd eternally*. But it ſeems to require a good deal of Thought and Judgment rightly to underſtand the *Nature* of this difficult Duty, and to enable a Perſon, in every Caſe that may happen, to tell *when* he does *really* forgive, and when he does not; and, to be ingenuous, I myſelf have but a confuſed Idea of it.

Cl. You are in the right, as far as I can judge. I have made the ſame Obſervation. And, therefore, for my own Uſe, I have thought often, and much, upon the Subject. I may venture to ſay, that I have met with Provocation in my Time, as well as your *Worſhip*; and, to tell you the Truth, this put me upon examining this Matter more accurately; and I ſhall be pleaſed with the Opportunity of communicating to you my Sentiments upon it; wiſhing that I may be able to quiet *your* Mind as much as I have done *my own*. I bleſs God, I can now look back upon a Courſe of very indifferent Treatment, even while I *feel* the Effects of it, not only without

Ill-will towards any One, but without any Emotions of *Anger*.

Gen. You mention *Anger* very ſeaſonably, as a proper Introduction to our main Point.

Cl. What! I perceive you begin to *wince*, at a bare *Touch* upon your *ſore Place*: Then how will you endure *deep Probing*?

Gen. What do you mean by my *ſore Place*? I am, indeed, in my natural Diſpoſition, a *little haſty*; but ſuch Tempers are the beſt.

Cl. As I am *Plaintiff* in this Cauſe, according to the common Method of Pleading, I ſhould ſpeak firſt; but I wave that Privilege, and will hear what you have to ſay in Favour of this *excellent* Diſpoſition.

Gen. In the firſt Place, It is an Argument of *Greatneſs of Mind*; the greateſt Minds being the moſt ſubject to it.

Cl. With *you*, I find, no Matter for *Legitimacy*; you'd be proud of being the Son of a *great* Man, tho' your Mother were a *common Strumpet*; whereas I had rather be deſcended of *honeſt* Parents, tho' they made a leſs Figure in the World. Many of thoſe whom we call

call *great* Men have very *bad*, and very *little* Souls; and the *Greatness of Mind*, which usually begets *Anger*, is no better than one of the very *worst* of *Vices*, and that is, *Pride*: And when this *Tumor* of the Mind, arising from *Self-love*, is swell'd beyond its natural Size, by *Riches*, *Titles*, and *Places*, by the habitual Adulation of *Creatures*, and *Sycophants*, it grows *enormous*, and *intolerable*. The Words of that most candid Man, Archbishop *Tillotson*, on this Occasion, are very strong, Vol. I. p. 259. *Mens Spirits are commonly blown up and blasted with their* FORTUNES; *and their* PRIDE, *and* STOMACH, *and* PASSION, *do usually increase in Proportion to their* WEALTH. By this means every the least Offence acquires an *Aggravation* proportionable to the imaginary *Dignity* and *Importance* of the Person offended, and merits, in his Opinion, the warmest Resentment. How much more amiable and inoffensive is *Meekness*, and how much more *honourably* descended, being the *legitimate* Offspring of *Humility*! Nothing can be *truly great* that is *unsuitable* to our *Condition*. The Son of *Sirach* observes, beautifully, that PRIDE *was not*

made for MAN, nor FURIOUS ANGER *for him that* IS BORN OF A WOMAN. Where, by the bye, you may please to take Notice, That this excellent Writer, who had a most comprehensive Knowlege of *human Life*, and a thorough Insight into *human Nature*, joins *Pride* and *furious Anger* together, as productive of one another.

Gen. Well, well, I care not what the *Son*, or the *Father*, of *Siracb*, says. What he has said is not *Canon*, and I am not obliged to subscribe to all his Opinions: You must bring better Authorities before I can be convinced, that some *Spirit* is not becoming the Character of a *Gentleman*; and a Man of *Spirit* cannot help *shewing* a proper Sense of *ill Treatment*.

Cl. I could cite the Opinion of that *Father* of the Old Philosophers, *Aristotle*, who observes, That, tho' some of them imagined *Anger* to be an Argument of *Fortitude* of Mind, it was a *Disgrace* to human Nature. But you'll tell me, that what *Aristotle* has said is not *Canon*; and therefore I must ask you, What you think of *Solomon*?

Gen. I think that he had *supernatural*, as well as *natural* and *acquired* Knowledge: But what does *he* say in this Case?

Cl. After having observed, ch. xxix. ver. 22. that *an angry Man stirreth up Strife*, and that *a furious Man aboundeth in Transgression*; he immediately subjoins, *A Man's* PRIDE *shall bring him low*; *but Honour shall uphold the* HUMBLE *in* SPIRIT: Where it is plain that he speaks of *Anger* and *Pride* as inseparably united, or as *one* and the *same* Cause. But you talk of the *Spirit* that becomes a *Gentleman*: why, a *Carman*, or a *Fishwoman* at *Billingsgate*, may *have* as much, and *shew* as much, of that Sort of *Spirit*, i. e. may be as *angry*, and as *furious*, as the *first Nobleman* in the Kingdom. But what have you farther to say for the *Gentleman-like* Passion of *Anger*?

Gen. More than you can answer. It is a Truth that has the Sanction of universal Observation to confirm it, that your warmest and most passionate People are the best Tempers, and the most ready to *forgive*; which is what you cannot justly say of your cool dispas-

sionate *Hypocrites*, who can conceal their Resentments out of *Prudence*, while their latent Malice is perpetually meditating *Revenge*.

Cl. Your Compliments upon their *Sincerity* would make a *Stoic* laugh. While you are in the Humour for *complimenting*, pr'ythee let us have a *Panegyrick* upon the *Sincerity* of a *Whirlwind*, or an *Hurricane*, that does more Mischief, in a Moment, than can be repaired in an Age. The *tempestuous* Man, in the short Interval of his *Fury*, does and says Things, that he and others may have Reason to be sorry for as long as they live. And what a balsamic Plaister must it needs be to a broken Head, or Limb, to consider, that the Person who did it is *very sincere* and *good-natur'd* in his *cool* Fits! And then, as to the *short Continuance* of their Anger, and their *Readiness to forgive*, as soon as the *Tempest* is over; I have often known their Anger continue *for Life*. I do not mean, that the *violent Rage* and *Fury* of their Passion is so permanent; for that would soon put an End to itself, by blowing up the *Man*; but I mean, that his *Resentments* and *Malice* are often very lasting.

Gen. But, with your Leave, I am ſpeaking only of a *warm* Diſpoſition, and you fetch your Examples from *Bedlam*. I cannot better illuſtrate the Difference between us, than by inſtancing in a particular Character. Mr. *Addiſon*, in one of his *Spectators*, mentions a *Nobleman* (I forget his Name), a celebrated *Wit*, ſo remarkable for his *Good-nature*, and *Paſſion*, that whenever his Servants ſaw him *angry*, happy was the Perſon that could put himſelf in the Way of a *Cuff*; being aſſur'd of a very ample Recompence for a very ſlight Injury.

Cl. To ſhew you that I am not inclined to be *litigious* in an Argument, I will acknowlege, that ſuch ſort of Tempers have *ſometimes*, tho' not *always*, Generoſity in their Nature, and are leſs ſubject to *Malice* and *Revenge*, than your *cooler* Diſpoſitions. As to thoſe gloomy, ſullen Creatures, whoſe Reſentments are implacable, and full of malicious Spleen, tho' void of the *Paſſion* of Anger; they are not *Men*, but *Fiends* in human Shape. But now, having honeſtly made this Conceſſion, you muſt ſuffer me to enter a Caveat againſt the Engraftment of any Error upon it.

Conclude

Conclude not, from hence, that the *Good-nature*, the *Generosity*, the *Greatness of Mind*, that are seen *sometimes* to go along with a Promptitude to *sudden Anger*, are not the *Effect* of it, tho' they may happen to be its *Companions*; but such a Disposition is always a *Weakness* productive of much Uneasiness and Mischief; and, I suppose, that a Man has not the *greater* Mind for having a *natural Defect* which exposes his Conduct to the Censures of wise Men, and his Interest to the Craft and Malice of those whom he provokes. True *Greatness of Mind* consists in having elevated Sentiments of *Religion* and *Virtue*; in a Detestation of every thing that is *base*, or *dishonourable*; in forming and executing noble Designs for the Service of the Public, and the Good of Mankind; in having all our Passions under a due and constant Regulation, and not in a troublesome *Boisterousness*, or a disagreeable *Petulancy* of *Temper*, which the *littlest* Mind may have to as great a Degree as the *largest*, and from which the highest Characters that ever adorn'd human Nature have been the freest. *Moses* was, in every Respect, *truly*

great;

great; great, in *Knowlege*; great, in *Wiſdom*; but, what added the brighteſt Luſtre to his Character, he was *great*, *ſupereminently great*, in *Meekneſs* and *Humility*. What a delightful, what an amiable Figure does *Abraham* make in Sacred Hiſtory! But where do we read of his being of a *choleric* or *waſpiſh* Diſpoſition? You muſt have Patience while I mention one Inſtance more; I mean, the *perfect* Pattern of every thing that is *great* and *good*, the *bleſſed Jeſus*. When we conſider his unparallell'd Meekneſs and Lowlineſs of Mind, his mild and even Temper, his humane and beneficent Behaviour, under the moſt provoking Inſults, under the moſt cruel Treatment, from Enemies whom he came to *ſave*; it is difficult to ſay, whether he appears in a more *amiable*, or more *glorious* Light. I hope, therefore, I ſhall hear no more of your *Greatneſs* of *Mind*.

Gen. I fairly give up the Point. But, I preſume, you'll not carry this Matter ſo far as to maintain the *Sinfulneſs* of *Anger* under *all Circumſtances*, and in *every Degree*. As it is a *natural* Paſſion, it cannot be *immoral* in *itſelf*, but muſt have

have been planted in us for wise Ends, which cannot be answered without *some* Indulgence of it. It can be only the *wrong Direction*, or *improper Exercise*, of it, that is criminal, unbecoming a *Christian*, or a *Philosopher*. We read of Anger in the greatest *Saints* that are recorded in Holy Writ, in the Blessed *Jesus* himself, the great Exemplar of *Meekness*. The *Deity* is always angry whenever we act contrary to our Duty. Tho' *he* cannot feel the same *Emotions* to which *we* are subject when offended, he makes *us* feel the *Effects* of his Displeasure. But we have not only the most unexceptionable Examples in Scripture to warrant the Innocence of Anger; but in one Place there is an express *Permission*, and in another there seems to be as express a *Precept* for it. Our Blessed Saviour, in his Sermon on the Mount, only says, that we must not be angry with our Brother *without a Cause*; and St. *Paul* says, *Be ye angry, and sin not.*

Cl. I shall have a proper Occasion to say something to your *Examples*; and, as to your *Permission*, and *Precept*, you can prove nothing from them. The

Anger

Anger there intended by our Saviour, ſeems to be, in every *Degree* of it, prohibited, becauſe tending to produce the groſſer Act of *Murder*, as *Luſting after a Woman in our Heart* is, in the next Prohibition, conſidered as an Act of *Adultery*. He means ſuch *Anger* as is accompanied with an inward Grudge, or Hatred, which no Cauſe, not the higheſt Provocation, can ever juſtify. If you aſk, How, then, do you account for thoſe Words, *without a Cauſe?* I anſwer, That they are not in ſeveral antient Copies; and two learned Fathers of the Church, St. *Jerom* and St. *Auſtin*, are of Opinion, that theſe Words were firſt put in the Margin, and afterwards crept into the Text: For they do not ſeem to ſuit with the Command to which they are annexed. *Anger* can no otherwiſe be a Breach of the Sixth Commandment than as it is the Beginning of *Malice*, or *Hatred*; and ſuch kind of *Anger* is (as I obſerved before) criminal under all poſſible Circumſtances. Mr. *Blair*, a ſound Divine, and able Critic, is of this Opinion; as you may ſee in the 2d Vol. of his Sermons, p. 106. As to St. *Paul*, when he ſays, *Be ye angry, and*

and sin not; it is so far from amounting to a *Precept*, that it does not reach up to a *Permission* to be angry: Because it follows, immediately, *Let not the Sun go down upon your Wrath.* Now, where *Anger* is *reasonable*, it is, many Times, necessary to *retain* it till the Ends of it are answered, which cannot always be done before we go to *Rest*, or in *several Days.* The Meaning, therefore, of the Apostle, I apprehend to be no more than this; to caution us against suffering *sudden* Provocations to produce *settled* Purposes of Revenge: As if he had said, "If you should, as undoubtedly you will, sometimes be *surprized* into a malevolent Passion, *first* Motions are excusable, upon the Score of human Frailty but every Degree of *Indulgence* of an irregular Resentment is criminal."

Gen. Suppose I admit the Justness of your Criticisms on those two Passages of Scripture, you have granted that there is a *Kind* and *Degree* of *Anger* that is *innocent*; to which Concession of yours, permit me to add, that all *such Anger* is not only *innocent*, but *useful*, and *commendable.*

Cl.

Cl. I do not offer to retract my *Confeſſion*, and readily ſubſcribe to your *Addition*; but let me obſerve, That this ariſes from the *Imperfection* of our Nature in other Reſpects: For, if we conſiſted of *pure Spirit* only, and our *Reaſon* were *perfect*, we ſhould act a great deal better, without this Paſſion, than with it. But, as we are framed at preſent, it is many times neceſſary, like ſome other Paſſions, to ſupply the Deficiency of our Judgment, or to give Life and Vigour to the cooler and ſlower Conſultations of it. The famous Dr. *Clagget*, in a Sermon upon the *Paſſions*, obſerves, That without *Anger* we ſhould not be ſufficiently watchful againſt Injuries, or have Reſolution enough to do ourſelves Juſtice when injured. And if this Obſervation has any Truth in it, it is ſtronger when applied to Injuries done to *others*, to the *Public*, and to *Religion*: As we are conſtituted, therefore, it muſt be granted, that the Paſſion of *Anger*, when duly regulated, is not only innocent, but highly expedient; but, then, you muſt allow, on the other Side, there is ſuch a Virtue as *Meekneſs*, too, which

seems to stand in so direct an Opposition to all *Sorts*, and to every *Degree*, of *Anger*, as to render it not a little difficult to reconcile them together in any Instances whatsoever. *Meekness* is *cool* and *calm*; *Anger* is a *warm Passion*, a *violent Emotion* of the Mind. *Meekness* wears a *gentle Look*, in her *Language* is *mild*, in her *Carriage inoffensive*; the *Face*, the *Words*, and *Gestures*, of *Anger*, in its common Appearances, are *disturbed*, *tempestuous*, and *menacing*: If, then, after the Example of that perfect Pattern of *Meekness*, the Blessed Jesus, we be obliged to put in Practice that *peaceful* and *harmless* Virtue, *when*, or in *what Instances*, can the very *Reverse* of it be allowable? *Here* lies the Difficulty.

Gen. And *there* it must lie, as far as I know; for I am not able to remove it without your helping Hand.

Cl. Which is at your Service. *Anger* and *Meekness* are directly *opposite* to one another, but not so as to *destroy* one another. It is the Business of *Meekness* only to *regulate Anger*, and keep it within due Bounds. They both of them have

have their proper *Sphere* and *Limits*, without incroaching upon each other's Prerogative.

Gen. Will you oblige me with a plain *Definition* of *Anger*?

Cl. I have just given you a *plain Description* of it.

Gen. True: But I want a *simple Definition* of the *natural Passion*, exclusive of all *Circumstances* that may attend it.

Cl. Then you want what will be defective, and insignificant to any useful Purpose. Suppose, I say, that *Anger* is an *Emotion* of the Mind occasioned by our *Disapprobation of the Conduct* of any One: This seems to be the *most simple Definition* of the *natural Passion*. But this is *too* simple to serve for *Instruction*, and *Direction*. In the first Place, considering ourselves as *moral Agents*, this Definition does not sufficiently distinguish the *natural Passion* of *Anger* from the NECESSARY *Sensations* of the *Soul* occasioned by our *natural Appetites*, and the *Gratification* of them; but, if the *Emotions* of *Anger* be *necessary* Sensations, the Dispute concerning the *Lawfulness* of that Passion is ended at once; but, then, it makes *Anger* neither a *Virtue*,

a *Vice*. Indeed, we are as *naturally subject* to this Paſſion, as to any of thoſe Senſations which ariſe ſolely from the *Body*, but not ſo *neceſſarily*. It is not in our Power to prevent the Appetites of *Hunger* and *Thirſt*, or thoſe painful Senſations which are excited by them: But tho' we are by *Nature liable* to the Emotions of *Anger* whenever we *diſapprove* of any one's Conduct towards ourſelves, or others; yet it is in our Power *totally* to *ſuppreſs* them, to ſet ſuch *Bounds* to them, and ſo to *regulate* them, as *Reaſon* and *Religion* require. In order, therefore, to ſettle the *criminal*, or *innocent* and *commendable* Nature of *Anger*, we are neceſſitated to take in the Conſideration of *Circumſtances*, and a great *Variety* of them, too; ſuch as the *Object* and the *Subject* of our *Anger*, the *Nature* of the *Action*, and the *Circumſtances* of the *Perſon* committing it; the *Degree* of our Paſſion, the *Manner* of ſhewing it, the *End* which we propoſe in the Exerciſe of it, with the *Continuance* of it. For, if we be angry with *improper Perſons*, ſuch as we ought *never* to be angry with, where the *Matter* of our Reſentment is not *worthy* of it, or *when*

the

the *Perſon* with whom we are angry does not *deſerve* it; if we be *more* angry than the *Occaſion* will juſtify; if we *expreſs* our *Anger improperly*; if we have *wrong Views* in the Gratification of it, or retain our Reſentments *too long* (all which Circumſtances may happen); in all theſe Caſes our *Anger* is *ſinful*, in its *Nature*, or in the *Management* of it.

Gen. I find, indeed, that you have, as you ſaid, conſidered this Subject more minutely than any-body that I have read upon it; and ſhall attend to you with Patience and Thankfulneſs, if you'll give yourſelf the Trouble of explaining the Particulars juſt now enumerated. The firſt that you mention ſeems to have a juſt Claim to Precedency. For, if there be no *juſt Occaſion* to be angry, or if the *Perſons* with whom we are angry be protected by their Character, our *Anger* muſt be unreaſonable, and unwarrantable.

Cl. And, yet, *unchriſtian* and *unphiloſophical* as it is, to have our Minds inflamed and diſturbed by *Trifles*, nothing is more frequent: I do not mean only among the rude and uncultivated *Vulgar*, whoſe undiſciplined Paſſions, thro'

Indulgence, have more than the Ferocity of *Beaſts* (unleſs it be thoſe of the *ſavage* Kind); I will riſe *higher* in Life, to thoſe who have had the Advantage of a *liberal*, and a *religious* Education, and an Acquaintance with the more civilized Part of Mankind; and among the Generality of *them*, what intemperate Heats will the moſt inconſiderable Accidents occaſion; ſuch as the Heedleſſneſs, the Aukwardneſs, or Saucineſs, of an ignorant Servant; an Affront, a Slight, or a Contradiction!

Gen. If you want Examples, I believe, we had beſt look *abroad* for them, for fear we ſhould find Reaſon to bluſh at our own Folly.

Cl. I rather think it is better to look at *Home*, that our Shame may be the Means of correcting it. But I can advance one Step farther in the Gradation, and find ſhameful Examples of this egregious Abſurdity in Conduct among thoſe who ſeem, in other Reſpects, to have attained to a conſiderable Degree of *Chriſtian Perfection*, to be exemplary in their Lives, heavenly in their Thoughts, and eminent for their *Piety*; even in this *upper* Region, where we might

might naturally expect a perfect *Calm*, I have ſeen ſudden *Storms* and *Tempeſts* ariſing from ſlight Cauſes, to the Reproach of *Religion*, and the Diſgrace of *Reaſon*. For Inſtances of this kind, you and I need go no farther than ſome of our own particular Friends; and, if it were proper, I could cite you flagrant Facts of my own Knowlege.

Gen. I had rather take your Word, than be made acquainted with the Weakneſs of thoſe whom I eſteem, and love. Beſides, you would paint ſo much to the Life, that the Perſons would be known by all their Acquaintance; and *they* rather exaſperated, than reformed, by being expoſed. If you can help me to account for theſe groſs Inconſiſtencies in human Nature, without bringing ſuch Objects of Compaſſion before me, you'll gratify my Curioſity without putting me to any Uneaſineſs.

Cl. Such Guſts of Paſſion are the Effects of ſudden, unforeſeen Accidents, which attack the Mind when it is moſt unguarded, and the more likely to ſurprize us for being of a *trifling* Nature. But at the ſame time that this, in ſome meaſure, ſhews how wiſe and good Men

are

are liable to *cauſeleſs Anger*, it ſhews, at the ſame time, that the wiſeſt and beſt Men have great Imperfections, and may frequently lapſe into great Follies. In particular, it argues want of *Humility*. Were we poſſeſſed with a juſt and habitual Senſe of our dependent, imperfect, and ſinful State; liable to be inſtantly deprived of our very Exiſtence, as well as Happineſs, by God's barely withdrawing his ſuſtaining Power; and proper Objects of his Diſpleaſure, by reaſon of our many Inſtances of *Rebellion*; could ſuch an *imperfect* Being in the Preſence of *infinite Perfection*, could ſuch a *weak* Being in the Preſence of *infinite Power*, could ſuch a *ſinful* Being in the Preſence of his *tremendous Judge*, think it *decent*, or any way becoming his Nature, to be *furiouſly angry*, eſpecially for *nothing*? You'll ſee the Abſurdity of ſuch Behaviour in a ſtronger Light, if you ſuppoſe yourſelf in the Preſence of an abſolute *earthly* Prince, of the higheſt *human* Perfections, *intellectual* and *moral*, to whoſe Goodneſs you ſtand indebted for all the Enjoyments of Life, againſt whom, notwithſtanding, you had daily offended by ungratefully diſobeying his

moſt

moſt *reaſonable* Commands, injoined you ſolely for your *own Good*; I aſk you, Whether you would not, under ſuch Circumſtances, be both *afraid*, and *aſhamed*, in his *Hearing* and *Sight*, to put yourſelf into a violent Paſſion with one of your Fellow-Subjects, to look big and fierce, to ſtorm and threaten, for ſome *trifling Injury*, or, perhaps, a *more trifling Incivility*? Nay, I can go farther; and deſire you only to imagine yourſelf in Company with very *genteel* and *polite* Perſons, with whom you have no Degree of *Intimacy*; would not *good Manners* and *Decorum* induce you to keep your *Temper* before them? Need I make a particular Application of theſe Obſervations to our preſent Subject?

Gen. No, no. I ſee the Application plainly enough; and I thank you for this truly *Chriſtian* and noble Sentiment. I promiſe you never more to make light of what the Son of *Sirach* ſays of *Anger*; viz. *That it was not made for* MAN. You make me tremble at the Thoughts of myſelf, and afraid to look back upon my paſt Conduct.

Cl. The more we *tremble* at our *paſt* Conduct, the better we ſhall behave for

the

the Time to come. I hope you are *now* in a Temper to be told, that *Pride* is the grand Source of our warmeſt Reſentments; and that we are more apt to be angry at any little *Indignities*, or *Slights*, offered to *ourſelves*, than at the higheſt Offences committed againſt *our Maker*.

Gen. You have humbled me to ſuch a Degree, that I ſhall with great Patience hear any thing that you have to ſay.

Cl. While your Mind is ſoft and warm with this Sentiment, I am willing to imprint it as deep as poſſible. Have this Reflection always ready to aſſiſt you in the Regulation of your *Reſentments*; *viz.* that the *Deity* is as preſent to all your Actions, Words, and Thoughts, as we can be in the Preſence of one another. Acquire the ſtrongeſt Idea that you can poſſibly conceive of his infinite Perfections, and your own Imperfections. This will naturally beget *Humility*, and *Humility* will beget *Meekneſs*; which is that Temper of Mind that moderates the Paſſion of *Anger*.

Gen. All this I allow to be juſt, and that ſuch an awful Senſe of the *Divine* Preſence, the Preſence of ſuch a *dread-*

fully

fully glorious Being, if we have a lively Senſe of it, muſt create a ſuitable *Decency* of Behaviour; but, then, it is *decent*, becauſe *proper*, to feel, and expreſs the Paſſion of *Anger*, as well as *any other* Paſſion, while duly *directed* and *reſtrain'd*. The Deity, therefore, will be ſo far from being offended, that he will be pleaſed with every *ſuch* Inſtance of it, becauſe he muſt be pleaſed with all *Propriety* of Behaviour.

Cl. No doubt of it.

Gen. Since, then, you allow it to be as lawful to be *angry*, as it is to be *pleaſed*, let us deſcend to the *particular Regulations* of this *uneaſy* Paſſion; and I care not how narrow the Bounds are, within which it ought to be confined. It is a very troubleſome Companion, and the leſs we have to do with it, the more *inward*, as well as *outward*, Quiet we ſhall enjoy. You intimated ſomething concerning the *Objects* of our *Anger*, or the *Perſons* with whom we *ought*, or ought *not*, to be angry.

Cl. I do ſay, that ſome Perſons can never be proper Objects of our *Anger*.

Gen. How ſo? *Anger* is an inward Paſſion ariſing in the Mind from a Diſ-

like

like of any one's Conduct; conſequently, the Riſe and Growth of it muſt depend upon the *Nature* of the *Action* that gives Offence. If it be ſuch as we cannot help being *offended* at, how can we help being *inwardly moved?* Does there not ſeem to be an inſeparable Connection between the *Paſſion* and its *proper Object?*

Cl. There is ſuch a neceſſary Connection between them, that the Paſſion *cannot* be excited *without* an Object *really*, or *ſeemingly*, offenſive: But, as the *Paſſions* were all intended to be under the Government of *Reaſon*, it is in our Power to hinder the Production of the *inward Paſſion*; juſt as a Thing may be, in its Nature, *deſirable*, becauſe agreeable to our *natural Inclinations*; and yet not be able to impoſe a *Neceſſity* upon our *Will* to *deſire* it, becauſe it may be hurtful in its *Conſequences*, and prohibited by *Religion*.

Gen. Now I recollect, you hinted at this Diſtinction before; and it ſeems to be juſt. But *who* are theſe Perſons with whom we ought not to be *angry*, how much ſoever we *diſlike* their *Conduct?*

Cl.

Cl. In the first Place, the Dispensations of *Providence*; God having an absolute Right to govern the World in what Manner his unerring Wisdom shall think fit. Secondly, *Parents* and *Governors*, in the Exercise of their *just Authority*; because such *inward Emotions* of *Resentment* are inconsistent with the *inward Reverence* which is due to that *particular Relation*, and with the *external Obedience* which is due to their *Commands*; which do not lose their binding Force whenever their *Authority* is *improperly exercised*.

Gen. Will not this Argument prove too much? *Respect* and *good Offices* are mutually due to one another; and yet *Anger*, which you allow of between *private* Persons, is *inconsistent* with them.

Cl. I admit of the *Consequence* as far as the *Premises* reach: and, without question, true *Christian Charity* would be a most powerful Means, both to *prevent* and *moderate* our *Anger*; but *private* Persons may not only forfeit their Title to our *Esteem* and *Kindness*, but *deserve*, and *require*, *Punishment*, whereas the *Respect* and *Submission* due

to *Parents* and *Governours* is not *personal*, but *relative* to their Station, and Office; due to them not as *Men*, or *Christians*, but to their *parental* or *political* Capacity. A *Parent*, a *Prince*, a *Magistrate*, or a *Master*, must be *honoured* and *obeyed*, tho' he be wicked in his personal Character, and tyrannical in the Exercise of his lawful Authority; but if we give way to angry Resentments towards them, the inward Passion of *Anger* will produce such external Effects as will be inconsistent with our *Obedience*. Is this clear to you?

Cen. Quite so. From the *Objects* of *Anger*, let us, if you please, go on to the proper *Subjects* of it. That is, having settled *whom* we *may*, and *whom* we *ought not to* be angry with, let us consider, particularly, what *is*, or is *not*, a just Occasion for this Passion.

Cl. With all my Heart. The Passion of *Anger* being implanted in our Nature for the Purposes of *Self-preservation*, the Good of *Mankind*, and the Honour of *Religion*, whatever does not, in some considerable Degree, affect those Ends can never be a just Occasion for our *Anger*. This excludes all *slight Offences*,

fences, *Injuries*, and *Affronts*. The Compoſure and Tranquillity of our own Minds, the Peace of the World, and the Harmony of ſocial Life, are not to be diſturbed for *Trifles*: It is, upon the Whole, much better for our *ſelves*, as well as our *Neighbours*, and the *Public*, to paſs over ſuch Tranſgreſſions, than to reſent them. Here *Meekneſs* (which is the *Virtue* oppoſite to *vicious Anger*) requires us to be *diſpaſſionate* under ſuch *inferior* Provocations, much more to abſtain from all *outward* Acts of Reſentment. As to Offences againſt *God*, or the *Public*, very few are too apt to be angry with ſuch as are guilty of them; on the contrary, they generally are too unconcerned, on ſuch Occaſions, as not immediately affecting their preſent Intereſt. For *ſmaller* Injuries, reſpecting their *Property*, a ſmall Share of *Reflexion*, or *natural Generoſity*, will induce People to bear them with ſome Temper: But ſuch is the *Pride* of human Nature, that whatever, in the leaſt, affects our *Credit*, or carries the Appearance of *Diſreſpect*, inſtantly ſets the Perſon in a Flame that is not eaſily, or ſoon, extinguiſhed. And, yet, theſe

are the moſt improper Objects of *Anger*. You obſerved, that *Moſes*, the meekeſt *mere Man* that ever lived, and our Bleſſed *Saviour*, who was ſtill a more perfect Example of Meekneſs, were *angry*; but I do not recollect any ſingle Inſtance of their being angry for *perſonal Indignities*, and *Affronts*. Our *Saviour*, in particular, tho' he met with ſuch a Variety of the greateſt Inſults, aggravated with all the provoking Circumſtances that can be conceived, never diſcovered any other Sort of *Reſentment* but that of *Compaſſion* for the Offenders. And he has expreſſly commanded all his Followers to learn of him this Leſſon of *Meekneſs* and *Patience*. When he was angry with the *Buyers* and *Sellers* in the *Temple*, it was for *profaning* that *holy Place*, and turning the Houſe of *Prayer* into a *Shop* for *Traffick*, into a *Den* of *Thieves*. He was angry, *very* angry, with the *Scribes* and *Phariſees*, but it was for their *Hypocriſy*; for *devouring Widows Houſes*, and for their many other odious Vices: But, when they *ſpit* on him, when they *ſtruck him on the Face*, when they ſaid he was *mad*, and *had a Devil*; this innocent

nocent *Lamb*, this *only Son of God*, was perfectly calm. And how can we be said to learn *Meekness* of him, if our Behaviour, under personal Slights and Abuses, be the *Reverse* of his?

Gen. It is as difficult for me to answer you, as it is to put in Practice a Doctrine so opposite to the established Maxims of the World, especially of *Gentlemen*, who have been bred up with *refin'd* Notions of *Decency* and *Decorum*, and therefore cannot be supposed to be *unmoved* at gross Violations of those Rules.

Cl. Have a Care, my Friend; *Relapses* are exceeding dangerous. You seemed, a little while ago, to be in a fair Way of Recovery, and *now* to be growing bad again of your old Distemper. Your *Refinements* upon *Honour* are inconsistent with *Christianity*. In my plain Way of Thinking, there cannot be a grosser Act of *Indecorum* and *Dishonour*, than for Persons to profess themselves Disciples of *Christ*, and yet agree to establish Laws of Behaviour directly opposite to those of *his* Religion, and Example. I allow that *Gentlemen*, *really* such, must have a quick Sense of the

Manners, but not a quicker than our Great Maſter. The only Difference is, that, as he judged unerringly of *Propriety* of Behaviour, ſo he had an abſolute Command of his Paſſions; and tho' we cannot arrive to his *Perfection*, we muſt labour to approach as near to it as poſſible. I do not want you to be *inſenſible*, or that you ſhould not *ſhew* your Senſe of rude Affronts; but you muſt endeavour to do it, as he did, with *Mildneſs*. If it be difficult to acquire ſuch a Government of ourſelves, the Difficulty is the ſame as to many other Paſſions, inflamed by *long Habits*, and countenanced by the Sanction of *general Cuſtom*. But what is the Uſe of *Reaſon* and *Religion*, but to direct and rule our Paſſions? And, by your own Confeſſion, there is great Encouragement to attempt it, for the Sake of our own Peace, and Quiet. A captious Temper, that is offended and angry whenever he thinks himſelf ill treated, will meet with ſuch frequent Provocations of this Kind, that he will be continually uneaſy in his own Mind, and for ever at Variance with the World; and if every one were to take the ſame Me-

thod, all the World would be continually at Variance with one another. *Chriſtian* Morality, in every Part of it, is friendly to *human Nature*, and to *Society*; but *Meekneſs* is ſo in a more particular Manner, as it is the greateſt Security to inward Tranquillity, and outward Harmony.

Gen. I like your Doctrine ſo well, that I'll try to put it in Practice immediately. I have appointed to meet ſome Company at Dinner, where I expect to ſee a Couple of impudent, noiſy Fellows, with little Senſe, and no Breeding, who, I have Reaſon to believe, come determined to uſe me ill; and if I can keep my Temper, it will be a Credit to your Inſtructions, and give me great Hopes of myſelf. But, before we part, I inſiſt upon your Promiſe to meet me again at the ſame Hour Tomorrow.

Cl. I am diſengaged, and at your Command.

Gen. Till then, adieu.

DIALOGUE

DIALOGUE II.

Gen. DEAR Friend, I am very glad to see you. I find, you are a Man of your *Word*.

Cl. I should not deserve the *Name* of a *Man*, much less of a *Friend*, if I were not.

Gen. It is owing to the Want of *Virtue*, if a Person makes no Conscience of *Punctuality*; and to the Want of *Experience*, if he does not see the *Usefulness* of it. But, good Sir, tho' I could say much upon this Subject, I have no Time for it, at present, being in Haste to go on with the Subject of our last agreeable Conversation.

Cl. As soon as you please; and I am glad to find, that my severe Lecture sits so light and easy upon your Mind. But I should be obliged to you, if you would gratify my Curiosity so far, as to tell me whether the two *Bears*, that you expected to meet, were Part of the Com-

pany

pany Yesterday at Dinner, and how ye behaved to one another.

Gen. I will oblige you in any Thing; and in this Request the more readily, because it affords me an Opportunity of doing myself Credit in your Opinion of me, and of giving *you* the Pleasure of seeing how much I have profited under your Instructions. I hope it will encourage you to take the more Pains to finish the friendly Office that you have undertaken. Did they come, say you? Yes, yes, I knew they would not fail.

Cl. How did they behave?

Gen. Why, if possible, worse than I expected: But you want to know, likewise, how *I* behaved. Why, really, much better than either you or I could reasonably hope for. In short, *they* were as saucy, and provoking, as they *dared* to be; and I was more *patient* than I thought I *could* be, and sacrificed the GENTLEMAN to the *Christian*.

Cl. And what was the Consequence?

Gen. Very happy, in all respects. The Company saw that I was not *insensible*; but, being in good Spirits, I gave as humorous a Turn as I could to their ill

ill Manners, instead of shewing any Resentment. I could see in *their* Countenances a manifest Struggle between *Impudence* and *Shame*, and upon every other Face a Smile of *Approbation* and *Contempt*: But I enjoyed my Victory, over myself and them with an inward *Triumph* when I reflected upon it afterwards. I am now convinced of two very useful Truths, which before I had not a just Notion of; one is, that, without any Regard to its being a *Christian Duty*, it is every way more *prudent*, and more satisfactory to a *rational* Mind, to *command*, than to *gratify*, our Resentments; the other is, that if I had consulted with *Malice* it would have advised me to keep my Temper, as the most effectual *Revenge* that I could take. They wanted to make me uneasy, and it was a Disappointment to them that they could not do it. Then it was a Mortification to their *Pride* and *Vanity*, as well as to their *Ill-nature*, to find themselves too *inconsiderable* to be *worth* my *Anger*.

Cl. It is as great a Pleasure as it is a Surprize to me that you came off so well.

well. You own, it was beyond your Expectations; and, truly, I muſt think, it was as much beyond *your Deſerts*.

Gen. What, in the Name of *Friendſhip*, can you mean by this?

Cl. You have not a *Mind* to underſtand me, or elſe my Meaning is as evident, as it is honeſt and friendly. But ſince you are not diſpoſed to take a *Hint*, you ſhall have an *Explanation*. Let me aſk you a civil Queſtion.

Gen. As many as you pleaſe.

Cl. If a young Gentleman, ſtrongly inclined by *Conſtitution*, and *habituated*, to criminal Gallantries, ſhould be ſeriouſly convinced of the Wickedneſs and Folly of ſuch a Courſe of Life, and reſolve upon a Change; what would you think of this young Man's *Sincerity*, or *Diſcretion*, if he ſhould venture himſelf into Company with a moſt charming and engaging Lady of *Pleaſure*, who, he was ſure, would exert the whole Force of her Beauty and Wit to excite luſtful Deſires?

Gen. I ſhould certainly blame his Conduct: But what is all this to *me*?

Cl. I was in Hopes that you would have ſaved me the Trouble, and yourſelf the

the Confuſion, of a particular Application; but I had rather be too free, than unfaithful; and chuſe to run the Hazard of diſobliging, rather than not ſerve you. Are you *reſolved*, in Spite of your quick Apprehenſion, not to ſee that this Caſe is exactly parallel with yours? You are a young Gentleman, naturally of a high Spirit, and bred up with falſe Notions of *Honour*, which makes *Gentlemen* reſentful, and revengeful; by the Help of your good Senſe, and innate Virtue, I had the good Fortune to convince you, that all *Anger* for *trifling Injuries* and *Affronts* is *unchriſtian*, *imprudent*, and of *miſchievous Conſequence*. You expreſſed great Concern for your former Lapſes of this Kind, and a determined Reſolution to be upon your Guard for the future; and, yet, immediately ran into freſh Danger, and induſtriouſly *courted* Provocation. Do you underſtand me *now*?

Gen. It would be very ſtrange, indeed, if I did not. To tell you the Truth, I did, at firſt, gueſs at your Meaning; but I had a Mind to have the Benefit of your Sentiments, at large, upon the Caſe, which agree exactly with

with mine; only you must give me Leave to correct a Mistake which I charge wholly to my own Inaccuracy of Expression. When we parted, I said, *I would go and try to put your Doctrine in Practice*; from whence you *naturally* concluded, that I went, *presumptuously*, with that Intent; whereas I was really under a *Necessity* of going, and meant only, that I should have an *Opportunity* of trying the *Truth* of my Conviction, and the *Strength* of my Resolutions. Tho' I am no *Divine*, I am not so ignorant as not to know, that it is easier to *avoid*, than to *resist* Temptations; and that, in point of *Duty* and *Prudence*, captious and angry People should be *particularly* industrious to shun *rude* and *provoking* Company, whether their Rudeness and nauseous Freedoms be the Effect of *Ill-nature*, *Pride*, want of *Education*, or want of *Thought*. But this Caution more especially concerns a raw, unconfirmed Convert to the difficult and unfashionable Duty of *Christian Meekness*.—But enough of this; let us proceed upon your Plan, and consider the *Degree* of our *Anger*. For, if we ought never to be angry *without*

 Cause,

Cause, we ought not to be *more* angry than the Cause *deserves*. This is so evident, that it is not capable of being made plainer: But, then, there are various *heightening* and *mitigating Circumstances*; and, as you are most accustom'd to distinguish, and range Things in their proper Order, I desire you to set them forth, that I may see them clearly, without any Trouble.

Cl. As you observe, they are *various*: They may respect the *Nature* of the *Crime*, the *Person offending*, and the *Person offended*. As to the *Nature* of the *Offence*, some are naturally more *malignant* and *odious* than others, according as the Crime is more or less plain and obvious to our Capacities; and, consequently, deserving a proportionably *warmer Resentment*, and *severer Punishment*. The *Guilt* of the *Action* is capable of *Aggravation*, or *Mitigation*, from the *Condition* of the *Person* who commits it; from his *Ignorance*, or *Knowledge*; from his Want, or Enjoyment of the proper Means of Information; from the *Condition* and *Character* of the *Person offended*. Again, it is more criminal to injure, or offend, a *kind Friend*, than

than a *Foe*; a *generous Benefactor*, than a *Stranger* from whom we have received no *Obligations*. The Circumſtances attending the *Commiſſion* of an Action affect the *Guilt* of it, from *Suddenneſs* and *Surprize*, and from the Degree of the *Temptation*: All theſe Things muſt be carefully weighed, before we *indulge* our *Anger*. If it be not the Effect of *deliberate Thought*, and the Reſult of our *Judgment*, it will be *vicious*, and *dangerous*, let the *Cauſe* be ever ſo *juſt*.

Gen. What! have not you yet exhauſted your *Common-place Book*, upon this Head? It has ſo much the Air of *downright Preaching*, I begin to be tired of it.

Cl. It may be ſo; but you gave me my *Text*, and I have a Right to your Attention till I have finiſhed my *Sermon*.

Gen. That's true, too; but if you have nothing more that is very material, to oblige me, let us haſten to a new Topic.

Cl. Be not ſo *impatient*; I have ſomething more to ſay, that I think *very* material.

Gen. Nay, now I can't *help* being impatient. As *you* had, before, a Right to my *Attention*, in virtue of *my Request*, I have as good a Right to the immediate Gratification of my *Curiosity*, in virtue of *your Promise*. I perfectly *long* to hear it.

Cl. I am sorry for that; because your Expectations being raised too high, your Disappointment may be the greater. But I am the more willing to run the Hazard of it, because it concerns the Welfare of the *Public*, and *you* as a Part of the *Legislature*.

Gen. The *Public!* I can't imagine why you should trouble yourself so much about the Welfare of the *Public*; for I don't see that the *Public* is likely ever to trouble itself at all about *you*. One would think you have been *trading* in *Schemes* long enough to be convinced, that

Tho' Projects please, Projectors are undone.

A shrewd Friend of mine, who knows the World very well, has often told me, that the *Public is an errant Jade, that is never true to her Lovers.* If you mean to

to live, be like other People; *serve yourself*, and let the *Public shift* for itself. Perhaps you have a sneaking Kindness for *Prince Posterity*, and consult *his* Welfare; but, as another great Poet well observes, *What has Prince Posterity done for* You? If you *will* be another *Quixote*, you must take the Consequence. But how does this Project of *yours* concern ME, *as a Part of the Legislature?*

Cl. We have agreed, that the *Degree* of our *Anger* ought to bear a Proportion to the *Nature* of the Crime, and other Circumstances; and, in this Respect, the Laws of *England* are greatly defective.

Gen. If they be, I doubt not but you know how to mend them.—Lack-a-day! what a Loss it is to the Nation, that you have not a Place in the *Privy Council*, or a Seat in *Parliament*, that you might shew your great REACH in *Politics*, and your Abilities as a *Statesman!* It is my Opinion, that you wou'd turn out little inferior, in the Art of *Government*, to the renowned Governor of old, honest *Sancho*.

Cl. Oh! as much Wit as you possibly can afford, good Sir; the more, the bet:er.

better. The' I have but a ſmall Share of it, myſelf, I mightily like it in others, and am not at all the leſs pleaſed for being the Subject of it: But were it ever ſo criminal and diſagreeable to me, I ſhould ſhamefully contradict my own Doctrine, were I *very* angry with you for this Fault; becauſe Crimes that are *ſeldom* committed, and *then* by *Accident*, demand candid Allowances.

Gen. You carry it off with an Air; tho', I perceive, you are inwardly more nettled than I intended. But Courage, Friend; don't be diſhearten'd: It's not impoſſible but you may have the *good Luck* to *ſtumble* upon a *wiſe* Thing, as I, it ſeems, did upon a *witty* one. To encourage you, I promiſe to propoſe your Regulations to the *Houſe*, and to give *you* the Credit of the Scheme.

Cl. That's generous, I confeſs; but I'll tell you what I mean, and leave you to make your *own* Uſe of it. What I mean is this: There is frequently no Difference in the *Degree* of the *Puniſhment*, where there is a wide Difference in the *Degree* of *Guilt*. For Inſtance, *ſimple Robbery* is puniſhed with *Death*, and *Murder*, with all the aggravating Circumſtances

cumſtances that can attend an Action, has no *additional* Circumſtance in the *Puniſhment* of it, unleſs that of being hung in *Chains*, which, I dare anſwer for it, is of little Signification towards *preventing* Murders.

Gen. It is Time, now, to be very ſerious. When I was ſo jocular with you, I was not aware, that you had ſo weighty an Affair to propoſe to our Conſideration. I hope you'll excuſe my innocent Pleaſantry.

Cl. I'll excuſe any thing but *Excuſes* for what gave me Pleaſure. But pray give me your Opinion upon the Caſe.

Gen. I am aſhamed to tell you, that, tho' this is a Point of ſuch Conſequence to the Society, and I have the Honour of being a Member of one Branch of the *Legiſlature*, I have never conſidered it; but you are welcome to any general Obſervations that I can ſuggeſt, *extempore*, upon the Subject. It is obvious to common Senſe, that, as the Supreme Judge of the Univerſe has declared that at the Great Audit *Rewards* and *Puniſhments* ſhall be diſtributed, ACCORDING *to what Men have done*, *whether*

whether good, or bad; ſo the *Sanctions* of *human* Laws ſhould be *proportioned* to the *Guilt*, or *Merit*, of Men's Actions. But with me the Difficulty lies *here*; in the Inſufficiency of human Wiſdom to weigh Actions with ſuch an *even* Balance, and deal out Rewards and Puniſhments in ſuch exact Meaſure: And therefore all that *we* can do is, to enact ſuch Laws as we judge neceſſary to the Peace and Happineſs of the Community, and to annex ſuch Sanctions as ſhall ſeem, to our moſt deliberate Judgment, neceſſary to ſecure Obedience to thoſe Laws. Whatever Puniſhments are neceſſary to the Preſervation of Authority, and to anſwer the Ends of Government, are *juſtifiable*, let them be ever ſo *ſeveræ*. If *Robbery*, *Theft*, *Fraud*, &c. be of ſo deſtructive a Nature that it is neceſſary, as far as poſſible, to prevent them, and no Puniſhment but *Death* will do it; hence ariſes an abſolute Neceſſity for puniſhing *Robbers*, and other *ſubordinate* Offenders, *equally* with *Murderers*: And as *Death* is the *higheſt* Puniſhment that *human* Laws can inflict, they cannot puniſh different *Kinds* of Murder with a

ſuitable

ſuitable *Diſtinction*, unleſs you propoſe to hang ſuch Offenders *ſeveral* Times, inſtead of *once*.

Cl. But, tho' a Man can die but *once*, there are different *Ways* of going out of the World, and much more *painful* ones than *Hanging*.

Gen. I underſtand you; but am very much ſurpriſed, that my *generous* Friend, who, I am ſure, never ſaw an *Enemy* in Diſtreſs without feeling Part of it, ſhould turn Advocate for *Cruelty*. I could not have believed from another what I now hear from yourſelf.

Cl. I can't anſwer for your *Faith*; but I ſhall increaſe your *Wonder* when I tell you, that it is my *Compaſſion* that pleads for *Severity*.

Gen. Make this out fairly, and I'll undertake to get you a *Patent* for reconciling *Contradictions*.

Cl. I will readily do it, without putting you to ſo much Trouble. A ſhort Queſtion or two will do this mighty Buſineſs. Should not our Compaſſion be exerciſed upon the moſt *proper* Objects?

Gen. Doubtleſs.

Cl.

Cl. Are not *innocent* People the *moſt* proper Objects?

Gen. I know not how to deny *that*, neither, tho' I begin to ſmell out the Conſequence.

Cl. Are not you really of Opinion, that if *Murder* were puniſhed with ſome *very painful* Death, it would ſtrike more Terror than *Hanging*, and be a *probable* Means of preſerving the Lives of many innocent Perſons who have a Right to the Protection of the Laws againſt the Hands of *Violence*?

Gen. This, I confeſs, does ſeem very natural, and highly reaſonable; yet I feel, I know not what, that creates in me an Averſion to *ſanguinary* Laws.

Cl. But, ſurely, *wiſe* Men ſhould conſider what is *reaſonable*, and not be led *blindfold* by we *know not what*. When you find *Tenderneſs* pleading for *Criminals* under Torments, only turn the Force of your Imagination, and fanſy that you ſee the Agonies, and hear the Cries, of a poor Wretch pleading in vain for Mercy from the relentleſs *Murderer*; a Murderer, perhaps, bound by the Laws of *Gratitude*, and the Ties of *natural Affection*, to protect and ſupport

that

that Life which he is inhumanly taking away. Possibly, the Cruelties of the *Papists* towards *Protestants* may have, in some measure, occasioned your Detestation of any thing that carries the *least Appearance* of *Cruelty* in our Laws. But, what imaginable Affinity can there be between *persecuting* innocent well-meaning Persons for involuntary Errors in Matters of *Religion*, and punishing an abandoned Villain who is so desperately wicked as to have lost all Sense of Duty and Humanity, and ought to be treated not as a *Christian*, not as a *Man*, but worse than a *savage Beast*, who only follows the Law of his *Nature* when he devours his Prey? In short, I rest the Argument upon your *own* State of the Case; *viz.* the *Right* that all Societies have, and the *Obligation* that they are under, to annex such Sanctions to their Laws as are *most likely* to secure Obedience to them, and to preserve the Liberties, Properties, and, more particularly, the Lives of its Members. If you reason, barely, from the *Severity* of any Sanction, without considering it with a View to the *Ends* of Government, the Objection will affect the *Eternity* of a

future

future Punishment: But, if it be *just* (as it most certainly is) to punish a *free Agent*, the *Wisdom* of the Legislator must determine what *Degree* of Punishment is necessary to answer the Purposes of it. But, tho' I am for having all *wilful* Murder punished with some *very painful* sort of Death, and with different *Degrees* of *Pain*, in proportion to the *Nature* and *Circumstances* of the *Murder*; I am against such *frequent Executions* as are in Use in our Country. I think the Law should be exceeding tender of *human Blood*, and never shed it but when no other Punishment will do; if for no other Reasons, for this strong one, because *Death*, in a great measure, deprives the Offender of the Opportunity of *Repentance* and *Amendment*; always, of the Satisfaction of being convinced of the *Sincerity* of his Repentance by an *actual* Amendment. They have, it is true, after Condemnation, some short Time allowed to prepare for Death; and, sometimes, a confused Apprehension of *Futurity*, the Dismalness of their dark Cell, the Rattling of Chains, with the Assistance of the Ordinary, do *extort* some *Relentings*; but they are rather Acts

of

of *Attrition* than of *Contrition*, and can give them but faint Hopes of Acceptance, after a Life ſpent in the moſt enormous Wickedneſs. Beſides, I am fully convinced, that, in many Caſes, other Puniſhments might be thought of, that would not only anſwer the Purpoſe as well, but be *more* effectual than *Hanging*.

Gen. I know you have as many *Projects* in your Head as Sir *Martin Marall*; and they have been much about as ſucceſsful.

Cl. If my Projects have been unſucceſsful, it may have been owing to their being *too good* for the *Times*, more than to any *real Deficiency* in them.

Gen. Have a Care, Friend. Don't you know that there is ſuch a Thing as a *Breach* of *Privilege*, and a *Bar* in a certain Place that brings every-body upon their *Marrow-bones* that comes near it?

Cl. I know it, as well as you know that there are ſuch *ſacred* Things as the Privileges of a *Friend*, and the Privileges of an *Engliſhman*, that intitle me to all decent Freedom of Speech, eſpecially upon Points of ſuch Importance:

and if you be but as willing to take *Advice*, as I am to take *Warning*, you may do your Country more Service than by pleading your *Privilege*.

Gen. Bleſs us all! why ſo warm? I did not mean to *affront*, any more than to *hurt* you. I hope, tho' you won't allow me to plead the Privilege of *Parliament*, you'll allow me the ſame Privilege of a *Friend*, and an *Engliſhman*, which you claim for yourſelf.

Cl. I am not ſo warm as you imagine; but you ought not to be ſurpriſed, if the mention of your *Privilege* ſhould excite ſome *Jealouſy*, when nobody, but yourſelves, knows the Extent of it. I have heard ſuch ſtrange Stories of what has happened in Days of Yore, that if your Worſhip's Houſe were contiguous to mine, I ſhould have ſome Fears about dunging my Garden, leſt the Smell of it ſhould have an inconvenient Conſtruction put upon it.

Gen. I hope I have not frighten'd you ſo but that you can remember, and will tell me, *what* Puniſhments you would propoſe for many Crimes that are now made *capital*.

Cl.

Cl. No, Friend, the next *Scheme* shall be *yours*, and then it may be *my* Turn to laugh. It is my *Perſuaſion*, however, that a great many *Whores* and *Rogues*, that are now ſent into the next World for *Conviction*, or beyond Sea for the *Reformation* of our *Plantations*, might be diſpoſed of at *Home* for the Improvement of our own Country; but the *Gallows* and *Tranſportation* are the *ſhorteſt*, and the *cheapeſt*, Methods of getting rid of them without farther Trouble.

Gen. Surely, ſuch a ſtaunch *Patriot*, as you are, will not let the *Publick* ſuffer for an unſeaſonable Jeſt, or two, of *mine*.

Cl. How can *you* adviſe me to *trouble my Head* any more about that errant *Jade* the *Publick*, or that *good-for-nothing* Fellow *Prince Poſterity*? Or what Encouragement have you given me to propoſe any more Schemes that are likely to ſerve no other Purpoſe than *Self-mortification*? But, to ſhew you that it is not out of *Reſentment* that I refuſe to comply with your Requeſt, I'll oblige you with a *general Hint*. What ſignifies, I was going to ſay, the *Fear* of *Death*, to a Parcel of *illiterate*, *ignorant*, *har-*

dened Creatures, who have no *Notion* at all of it, unleſs it be this, that it *puts an End* to an *Exiſtence, which*, while they are in their Courſe of Wickedneſs, *they do not think worth keeping?* And what an *inſignificant Scarecrow* is *Tranſportation* to thoſe who will naturally perſuade themſelves that they can more *ſafely*, and as *eaſily*, get a Livelihood *abroad?* But few People can get above all Senſe of *living in publick Shame*; and *hard Labour* is the moſt dreadful Thing in the World to Perſons *habituated* to *Idleneſs*; and, therefore, were they daily to *ſee* Examples of Offenders *confined* to a *diſgraceful* and *laborious* Life, it might make a great many think how to get an *honeſt* Maintenance in a State of *Freedom*, and in an uſeful Way, who are now a *Nuiſance* and a *Terror* to the Publick. No more of your Jokes about *Don Quixote*, and his Man *Sancho*. This is no *Windmill* Adventure, but a *ſober, practicable* Scheme, if you will give it due Conſideration. There would be theſe farther Advantages attending ſuch a Scheme, that there would be Room to *proportion* the Severity of the Puniſhment to the Degree of Guilt, by making

ing

ing the Labour more or less hard, or longer or shorter Continuance. And such a Method of Punishment might be a Means of bringing the Offender to a Sense of his Guilt, as well as deterring others. The *Reformation* of Offenders, tho' it is not the *only*, or the *great*, End of Punishments (as the *Infidels* would willingly believe, in order to avoid a *future* Punishment); yet it ought to be aimed at, as far as possible, by all Legislators.

Gen. I profess, you startle me; but I can say nothing to it, till I have weighed it in my own Mind, which I promise you to do. But, methinks, you and I are like two Travellers, led by Curiosity out of the Road, and wandering about the Country till they have almost lost themselves.

Cl. You mistake the Matter. It is only the *winding* of the Road that deceives you. We are in the direct Way from our last Stage to the next; nay, we are already come to it. Our last Topick of Conversation has been concerning the *Degree* of our *Anger* where we have *just Occasion* to be *angry*; and this we considered in respect to *publick*,

as well as *private* Offences. We are now naturally brought to the *Manner* of *ſhewing* our *Anger*. As to Offences againſt our *Country*, we have already conſidered how *publick Authority* ſhould expreſs a proper Reſentment; and our next Conſideration relates to *private* Offences againſt one another.

Gen. But I can't hold out any longer. You muſt give me Time to digeſt what I have got, or I ſhall be quite ſurfeited. If you call Three or Four Days hence, I may poſſibly have recovered my Appetite, and then we'll finiſh the Whole.

Cl. Never fear. I muſt beg of you to ſtay a Quarter of an Hour longer, and we'll part by Conſent.

Gen. Well, if it muſt be ſo, let us loſe no Time. The Point we are upon will require but *little*, and the next Head, *leſs*.

Cl. Not ſo little, perhaps, as you think for. But, ſince you think it ſo clear a Point, I ſhould be glad to have your Sentiments upon it.

Gen. I remember very well what you have *advanced*, and *conceded*, in the Courſe of our Converſation; and all that I have to ſay is built upon it. We

are

are upon the *Manner* of *ſhewing* our *Anger*. I ſuppoſe you don't include, under this Head, taking a Courſe of *Law* for any Injuries done to our *good Name*, *Eſtates*, or *Perſon*, where the Injury is of *Conſequence* enough to juſtify our Reſentment, or where it may be proper to make an *Example* of any one for the Good of *others*.

Cl. No; this is out of the preſent Queſtion, and already ſettled.

Gen. Then you muſt mean the Manner of expreſſing the *natural Paſſion* by our *Words*, *Looks*, or *Behaviour*.

Cl. This is what I do mean.

Gen. And where is there any Room for a Debate about it? *Anger*, like all other Paſſions, has its peculiar *Look*, *Voice*, *Accent*, and *Geſture*; and an angry Man cannot avoid looking, and ſpeaking, and behaving, *like* an angry Man: And it is not only *natural* for him ſo to do, but highly *expedient*; or elſe the *Paſſion* would be quite *uſeleſs*. And, therefore, if at any Time our Geſtures be too violent, our Voice too loud and vehement, our Looks too fierce, and our Expreſſions too ſharp; it is becauſe the *Paſſion* is *too great*; for the *Effect*

will

will be always *equal* to the *Cause*. If any one, that has Authority to *reprimand* People for their Faults, be guilty of the *Excess* now mentioned, the *Excess* lies in the *Degree* of *Anger*, not in the *Manner* of *shewing* it; which was but a *necessary Consequence* of the other. When our *Saviour* drove the Buyers and Sellers out of the Temple, his Indignation, no doubt, against such Profaneness, was evident in his *Looks* and *outward Deportment*, as he expressed his *Grief* for *Lazarus* by shedding *Tears*. When he reproved the *Pharisees*, he called them, what they were, *Serpents*, and a *Generation of Vipers*; tho' Dr. *Nicholls*, in his Conference with the *Theist*, observes, that the Terms of Reproach which our Saviour used, on that Occasion, had not so much Keenness in the then Use of them among the *Jews*, as they now carry. When St. *Paul* used *Sharpness* of *Language*, it was the natural Expression of the *inward Emotions* of his Mind. After these *Examples*, I shall only cite one Instance of *our* Conduct, by way of Illustration; and that shall be, the Case of *Masters*, who are *authorized* to *reprove* and *correct* their Servants; the Case of

Ma-

Magiſtrates and *Parents* being of the ſame *Kind*, and ſubject to the ſame *Rules*. When a *Maſter* is *phrantick*, and acts the *Lion*, among his Servants, he is blameable no farther than his *Paſſion*, which is the *Occaſion* of it, is *too furious*. It is a common Thing with Maſters, upon every trifling Provocation, to rave like a *mad* Man, and ſtorm like a *Tempeſt*; to call *Rogue*, *Raſcal*, *Villain*, *Scoundrel*, and other ſuch abuſive Names. Now this ſort of *Behaviour* is utterly unjuſtifiable, becauſe the *Paſſion* is too high for *any* Provocation, and out of the Power of *Reaſon* to manage; quite contrary to the Conduct of *Chriſt*, who, in the Height of his Indignation, could always *argue* as well under thoſe Emotions of his Soul, as at other Times: And ſuch *vulgar* Language is what *ſmall* Offences do not deſerve, and is fit only (if for *any*) for the moſt *profligate* and *abandoned* Wretches. I am, as much as you can be, for behaving with *Mildneſs* towards a Servant, from a Principle of *Gratitude*, as well as *Meekneſs*. A *faithful* Servant is a *good Friend* and *Benefactor*; to *him* we ſtand indebted for a great Part of the Happineſs of our Life; and,

and, in return, he may justly expect to have his Servitude made as easy and comfortable as his Situation will admit of. As *we Masters* are liable to Mistakes and Faults, *they* have, as *Men*, a Right to *Candour* and *Patience*; but whenever it is justifiable for us to be *angry* with a Servant, we may *chide* him with a Severity *suitable* to his Crime, and use such Language as is expressive of it.

Cl. You wanted me to be in the *Privy Council*, or in *Parliament*, that I might shew my *political* Abilities; I have more Reason to wish you a *Pulpit*: For, if you talk so well upon Matters of Conscience, *extempore*, your *premeditated* and *laboured* Discourses must be very extraordinary. I was in Hopes you'd have gone on to have considered the Case of Persons in *ordinary Conversation*, and in the *common Intercourse* of Life, who have no *Authority* over one another; for you have suggested the right Method of stating it. *Neighbours* and *common Acquaintance* ought not to express their *Anger*, for *personal* Injuries and Affronts, because they ought not to be *angry* at all; not to return *Railing*

for

for Railing, but to endeavour to *turn away Wrath* by a *ſoft Anſwer*. Here *Meekneſs* has a Commiſſion from *Chriſt* to exerciſe its *Authority* to prevent the *Riſe*, or ſtop the *Progreſs*, of a growing Paſſion. And a moſt friendly Proviſion this is for the Peace and Harmony of Families and Neighbourhoods: For if all private Perſons were at Liberty to retaliate, in *Kind*, whenever they are treated *abuſively* or *contemptuouſly*, Society would ſoon become, what *Hobbes* ſays of the State of *Nature*, a State of *War*, of *Bloodſhed*, and *Murder*. In theſe Caſes, as I apprehend, thoſe Words of our Saviour's are applicable, where he threatens a ſevere Puniſhment to *opprobrious* and *contumelious* Language, as proceeding from *Hatred*, or tending to *produce* it, with all its bad Conſequences; but they could not be intended to prohibit the *ſharpeſt Reproofs*, where they are deſerved, from Perſons *authorized* by their *Station* to *reprove*. Beſides, as the above-mentioned Mr. *Blair* obſerves, the Words *Raka*, and *Fool*, in the Uſe of the *Original* among the *Jews*, were vaſtly ſtronger than the Words of our *Tranſlation*.

Gen.

Gen. I thank you for the Additions you have made to my Remarks. I think we may now proceed to another Topick.

Cl. Not yet. I have ſomething farther to add that nearly concerns the *Gentlemen* of *Honour*, who for *perſonal* Injuries and Affronts immediately take the Cauſe into their own Hands, and demand *Satisfaction* with their *Sword*. Is there any Proportion, in this Way of deciding the Controverſy, between the *Crime* and the *Puniſhment*? Does a Piece of *ill Manners* deſerve *Death*? Becauſe a Gentleman has *affronted* and *ſlighted* you, is it right to do him the *greateſt*, an *irreparable*, Injury; to ſend him reeking hot out of the World, as *Shakeſpear* ſays, *with all his Sins about him*? Is there common *Juſtice* in this? Again, Becauſe *one* Perſon has been guilty of a Fault, will you puniſh *others* for it with ſo much Rigor; deprive an *innocent Wife* of her *Huſband*; *innocent Children* of their *Father*; perhaps the *Support*, as well as *Comfort*, of the Family; nay, many Times, the Support and Comfort of Numbers of his *Dependents*? You *Gentlemen* talk of *Honour*; but how can this be conſiſtent with *true Honour*?

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Can *Honour* consist with *Injustice*, with want of *Compassion*, with the *utmost Cruelty*? I now consider you only as a *Man*; but as a Member of *civil Society*, bound to observe the Laws of it, pray how came you by a Right to make yourself *Judge*, *Jury*, and *Executioner*, in your *own* Cause, not only *without* any Law to bear you out in such a Practice, but in *direct Opposition* to the Laws of your *Country*? What Order can be maintained, what infinite Confusion would ensue, if every Member of the Society were to claim a *dispensing* Power whenever it suited his *Interest*, or *Inclination*! And if *Gentlemen* have such Privileges, they are not *peculiar* to *your* Order, but must equally belong to every *other* Order of Men in the Community. You must have a little more Patience; for I have not done yet. I know you most sincerely believe the Truth of our *Religion*, and therefore I should offer you an unpardonable Affront, if I did not consider you as a *Christian*, subject to the Laws of your *Saviour*, and *Master*, *Jesus Christ*. Now do but consider seriously (for it is a very serious Affair), how *inconsistent*, how *absurd* a Part you

Christian Gentlemen act by *Duelling*! Your *Religion* says, you must be *slow* to *Anger*; that you must be ready to overlook *lesser Injuries* and *Affronts*; to receive them with *Mildness*, and never to *return* them: But a *Gentleman* of *Honour*, it seems, is *above* such *creeping* Precepts as these. It is *below* the *Dignity* of Persons of his Rank to take Indignities so patiently. His *exalted* Spirit takes fire immediately, every Offence against him becomes *capital*, and his *Sword is the Law of Justice*. The *Scripture*, indeed, says, and says it *expressly*, and *peremptorily*, that *Whoso sheddeth Man's Blood, by Man shall his Blood be shed*. *God Almighty*, the *Great Creator*, *Governor*, and *Judge*, of all Men, pronounces thus absolutely; *Vengeance is mine, I will repay*. So that a *Gentleman* of *Honour* is *something* that is above all *moral*, *civil*, or *religious Obligation*; neither a *Subject* of *Christ's*, nor a *Member of Society*, nor a *Creature*. I assure you, my *good Friend*, as well as I love you (which is very sincerely and heartily), if your *Honour* should prompt you to *give*, or *receive* a *Challenge*, and both of you should happen to escape with Life; I'll tell

tell you how I'd diſpoſe of you, were I an *abſolute Prince:* There ſhould be two wooden Edifices erected, with a *Hole* fitted to your *Necks*, and there you ſhould be faſtened directly *oppoſite*, and very *near*, to each other, *ſtretching* out your Necks at one another, through that ſame Hole, like two *Game-cocks* upon a Stage, with this Inſcription upon the Poſts:

Theſe are GENTLEMEN *of* Honour,
Who ſtand here to receive *proper* Satisfaction.

After this decent Ceremony, your Eſtates ſhould be ſettled upon your Wives and Children, and then you ſhould both go abroad to finiſh your Travels; it being by no means fit that any one ſhould be *tolerated* in civil Society, whoſe *Pride* claims an Exemption from all *Obligation.* If either of you fell, the other ſhould ſoon follow him; and both of you ſhould be buried in the moſt ignominious Manner, in the common Highway, with a Stake driven through you, for being guilty of *Self-murder*; as every

Man is, that *voluntarily*, and *unneceſſarily*, runs the Hazard of his Life.

Gen. Mercy, Friend! a little Mercy, I beſeech you! you have fairly *diſarmed* me; and therefore I hope you'll *give me my Life.*

Cl. There, again, you put me in mind of another Piece of extravagant, *abſurd* Inſolence againſt our *Maker*, enough to make a ſerious Man's Hair ſtand an End with Aſtoniſhment whenever he thinks of it. Here is a *Creature*, who, *as ſuch*, has, properly ſpeaking, *no* Being *himſelf*. Nothing, in Strictneſs, but *God*, can be ſaid to have *Being*. He is *all Being*, the *Source* and *Support* of *all Exiſtence*; and yet this mere *Nonentity*, who ſubſiſts upon the *arbitrary Will* of his *Creator*, upon the Continuance of his *ſuſtaining* Power; this *arrogant*, *dependent*, NOTHING, talks of *giving* his *Fellow-creature* his *Life*. And after this Act of *Bounty*, let us obſerve what *wiſe* Rules theſe *honourable Perſons* preſcribe to themſelves. One Gentleman injures, or affronts, another; upon this, *Satisfaction* is demanded: They fight; the *injurious*

Perſon *diſarms* the *injured*, and *gives him his Life*, that is, *does not take it away*; and becauſe he was ſo *generous* as *not* to do what he had *no Right* to do, from that Time forth, and for ever, he is at Liberty, *when*, and *how*, and as *often* as he ſhall happen to think it proper ſo to do, to *injure* and *affront* him as long as he lives; and the other poor Gentleman is tied up, by the *Laws* of *Honour*, from ever demanding *Satisfaction* of him any more, becauſe he has *given him his Life*.

Gen. Give me your Hand, my deareſt Friend: I moſt heartily thank you for your affecting Repreſentation of the Caſe. Tho' I never could ſatisfy myſelf about the *Lawfulneſs* or *Prudence* of *Duelling*, I very much ſuſpect, that *Pride*, and the *Fear* of *Diſgrace*, would have got the better of my *Religion* and *Diſcretion*, if Occaſion had happened; but you have placed the *Folly* and *Wickedneſs* of the Practice in ſo ſtrong a Light, that no Temptation, I truſt in God, ſhall ever provoke me to be guilty of it.

Cl. I am obliged to you for your Patience and Candour. I have but two or three Words to say concerning the *Motives* for shewing our *Anger*.

Gen. I do not rightly understand what you mean by *Motives*.

Cl. It is for want of distinguishing between the *Cause*, and the *End*, or *Design* of *Anger*. The *Cause*, is some *supposed Crime*; the *End*, or *Design*, ought to be some *supposed Good* to be effected by it. This *intended good Effect* must never be, what it generally is, the mere Gratification of our Passion, any Pleasure that we take in giving Uneasiness to a Person *because* he has offended us; this is *pure Revenge*. We must intend *Reparation* for some considerable Damage, or Security from future Injuries; the *Reformation* of the Offender, the Good of the *Publick*, or the Interest of *Religion*. And this confirms the Truth of an Observation that I made before, *viz.* that all *justifiable*, that is, all *reasonable Anger*, implies *previous* Thought and Consideration. We must not only know *why* we are angry, but weigh well the several Circumstances already mentioned,

tioned, and have a good *Intention* in the *Indulgence* and *Direction* of it. All other Kinds of *Anger* are *irrational*, and therefore *prohibited*.

Gen. I perfectly understand you, and approve of what you say. So, for the present, farewel.

Cl. I am very much *yours*.

DIALOGUE III.

Cl. MY good Friend *Generosus!* God save you, Sir. This is an Honour I did not expect, could not hope for. And a Coach and Six, with four fine laced Fellows on Horseback standing at my Door! Is it *real*, or a *Dream*?

Gen. Real, all.

Cl. Dear Sir, I ask Ten thousand Pardons for not sooner offering you a Seat; but I was so surprised at this Visit, that I did not know whether I was sitting or standing, sleeping or waking: But I am infinitely proud, and glad to see you, and beg you to sit down.

Gen. Immediately. I'll only order my Servants to put up the Horses.

Cl. Excuse me, Sir, I'll do that. But the Weather is not cold, nor the Horses hot, and I beg you to let them stand there a Quarter of an Hour, or so.

Gen.

Gen. With all my Heart, if you'll tell me your Reaſon for this Requeſt.

Cl. I am willing that my *Pariſhioners* ſhould ſtare and gape a little, as well as myſelf.

Gen. I am pleaſed to find you upon ſuch a merry Pin. If you had not been in a Diſpoſition to laugh with me, I ſhould have been diſappointed.

Cl. Laugh? I'll laugh with you at any thing, or nothing.

Gen. I had a moſt diverting Adventure Yeſterday Morning, which is ſtill warm upon my Imagination; and while you make me a Diſh of Tea, I'll give you the Particulars of it. I ſuppoſe you know your Brother *Ruſticus* of ——.

Cl. I don't know him, ſo much as to *Sight*; but I have heard much of him.

Gen. He's a Sight worth ſeeing, I aſſure you. I had ſome little Buſineſs with him; and as I was going about Half a Mile from his Houſe, I ſpied the old Gentleman jogging towards Home, and made my Horſe mend his Pace, that I might the ſooner overtake him. The Dr. was mounted (if a Man can be ſaid to be *mounted* when his Feet almoſt

almoſt touch the Ground) upon a little *Pony*, that in Colour, in Shape, in Size, in every thing but its *Ears*, was the exact Picture of an *Aſs* in a *Sand-cart*. Juſt as I was coming up with him, he had the Misfortune, between two deep Roots, to meet with a ſpruce *Divine*, who did not ſeem to be many Years above the good Dr.'s *Beaver* in ſtanding, very fair, ſleek and plump, and well mounted. The Dr. as in Duty bound, made all poſſible Haſte to *crawl* out of the Road; but his *Tit* was a little puzzled, and the *young* Divine grew impatient. His well-fed Horſe, not having ſeen ſuch a Figure in all his Travels, ſnorted, and flounced, while his Rider was in great Pain, for fear he ſhould jump out of the Road, and give the Way to the poor Dr. At laſt all was clear, and the *Youth* paſſed his *elder* Brother, but could not help glancing an angry, ſcornful Look at him as he went by: Behind, at a proper Diſtance, came a ſwingeing, broad-ſhoulder Fellow, as big as both mine, with a Cloak-bag large enough to hold all the Dr.'s *Goods* and *Chattels*, unleſs he ſhould pack up his *unfurniſhed Rooms*. I ventured

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tured to croſs upon him, and aſk his Maſter's Name, which he readily told me, and was going to give me a Liſt of his *Preferments*, and a Catalogue of his *Writings*, if I had not broke off the Conference abruptly: However, at parting, he forced me to know, that his Maſter was *Couſin* to my Lord ———.

Cl. A very merry Adventure, truly! and you tell it as merrily. I hope this is not all.

Gen. All? No, nor *Half*. When I had paid my Compliments, to prevent further Misfortunes, I ordered one of my Servants (who had Piſtols) to ride before the Vicar, and the other behind him, while I pranced by his Side: In this triumphant Manner we eſcorted him to his Manſion. The Village was quite in an Uproar; every-body came out of their Houſes, and ſeemed to be in doubt whether I attended their Paſtor as a *Friend*, or had taken him *Priſoner*. A great many followed us till they ſaw me alight at his Door, and then they returned, very well ſatisfied.

Cl. Pray go on; I am all Attention.

Gen. The Houſe was very large, and we were forced to go round it before

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we came to the Door. My Eye was very inquisitive into the Form of this venerable Structure, and I told no less than Eighteen Windows that were stopped up to save *Taxes*. You must know, the *Vicar* had been a great Stickler for the *King*, at the last *Rebellion*; and because he was disappointed of a *Deanry*, he has cheated his Majesty of his *Revenue*.

Cl. The best of Men have their Infirmities; but, not to interrupt you.

Gen. As I was unacquainted with the House, I insisted upon his shewing me the Way in, which he did, with much prudent Caution; for we went down a Flight of Stairs into the *Passage*, and immediately up such another into the *Parlour*, which served him for a *Study*. We had not been seated five Minutes, before the good Man was sent for to *christen* a Child that was dying: We both agreed, that Ceremonies ought to be laid aside, on such Occasions; to he went immediately. I was now at Leisure to entertain myself with the Curiosities of the Place. Down Stairs I went, into the *Kitchen*, which was furnished in a very extraordinary Manner. There

were, One *Diſh*, and about Three Quarters of another; Seven *Pewter Plates* and odd, beſides Three *Earthen* ones, one of which had loſt Part of its *Brim*; alſo Two *Chairs*, that were a little *lam'ſh*, through Age or Accidents. I had a Mind to peep into a *Cupboard*; and the Door, making ſome Noiſe, alarmed the Maid, who was in a Place that, I ſuppoſe, was the *Pantry*, becauſe ſhe had got a Piece of Butter in her Hand; but, by the Colour of her Hands and Face, I ſhould have taken it for the Repoſitory for *Duſt*. She was a good deal frightened at the Sight of ſo fine a Gentleman, and I quickly retired, after I had made a decent Apology. In my Return, I found a Door that opened into a very ſpacious Room, where were many Things worth Notice: Through the Defect of the Timbers, the Rain had made many Gutters down the dirty Walls; the Furniture was, a Couple of old Maps, the *Bottom* of an old *Windſor* Chair, and a *Ruſh* one, *quite whole*; a large brown Table, a great *Bin* for Corn, with a ruſty Lock to it, but quite empty, and a monſtrous Chimney without a Grate.

Cl. I should almost envy you, if you had not made me some Amends for the Loss of so curious an Entertainment, by a lively Description of it.

Gen. You have no Occasion to envy me, because I paid very dear for *my* Pleasure, and *yours* cost you nothing. While I was staring about me, I unluckily set my Foot into a Hole in the Floor, and fell down, as Sir *John Falstaff* sunk, with *great Alacrity*: The Noise immediately brought the Maid to see what was the Matter, and there she found your fat Friend at his Length. The good-natured Creature took a deal of Pains to help me up, which obliged her to hug me so violently, that she left visible Marks of her Kindness upon my laced Waistcoat, as you may see; however, betwixt us, I was at last reared; but one of my Hips being injured, she led me to a great Chair in the Study, where I sat very quietly till the Vicar returned. You may be sure I kept my own Counsel, and had Reason to look as grave as he did. When we had talked over our Business, we had some Chat upon common Things; and, among others, he mentioned his *Library*.

Says he, you may well wonder, that, at my Years, I should have so few *Books*; but, to tell you a melancholy Truth, I have been so long a *Writer*, that I have been forced to *sell* the best of them. I expressed my Concern that so industrious and so honest a Gentleman should meet with such ill Success; and took my Leave.

Cl. I am much obliged to you for this Narrative, and the more, because I see the generous Drift of it. You have the Art of doubling the Obligation, by the Manner of conferring your Favours. You was afraid of affronting me, if you had directly told me that my House and Furniture want repairing. Upon my Word, you needed no such Caution; for, without any Ceremony, every Bit and Crum of it is at your Command, to receive what Form and Fashion you shall think proper.

Gen. You are very kind in giving me the Credit of an Intention that never entered into my Thoughts. I promise you, if I could answer it to my younger Children, I would as willingly build you a new House, and furnish it, as I would give you a Dinner; but my

Eſtate being entailed upon my eldeſt Son, I muſt, in Juſtice, make ſome Proviſion for his Brothers and Siſters: However, if you can get a *Subſcription* forwarded, I'll ſet a *good Example*. But, I think, it is high Time to finiſh our *Conference*; and, being both in good Humour, we are in a fit Diſpoſition for our Subject. We have had Two Meetings already, and are not come to the main Thing yet.

Cl. The *main Thing*, as you call it, is over. For *forgiving* being nothing but *ceaſing to be angry*, we have removed the great Difficulty, by what has been ſaid upon *Anger*: We have nothing now to do but to conſider *when* our *Anger* ought to *ceaſe*, upon *what Terms*; and *when* it may be ſaid to ceaſe, ſo as to *forgive* the Perſon under our Diſpleaſure.

Gen. Very good. I ſhould think, then, that we ought not to be angry *any longer* than the *Cauſe* of it continues. We are angry on account of ſome ſuppoſed *Crime*, and ſome *Injury* that we receive by it. As ſoon as the Perſon offending becomes *ſenſible* of his Fault, and makes all the *Reparation* in his Power,

Power, the *Cauſe* is *removed*, and the *Effect* ought, in all Reaſon, to *die* with it.

Cl. This is well obſerved, and will generally hold true; but there muſt be ſome *Limitations* to this *general Rule*. Let us conſider how the Caſe ſtands with regard to the Diſpleaſure of the *publick Laws*. If a Perſon be guilty of a Crime that the *Law* has made *capital*, let the *Criminal* be ever ſo *penitent*, it may not be *expedient* for thoſe who are intruſted with the *executive* Power to *pardon* him: He may be a proper Object of *inward Compaſſion*, but not of *outward Mercy*. Reaſons of *political Prudence* muſt determine how far ſuch Acts of *Clemency* are conſiſtent with the *Safety* and *Welfare of the Society*; the ſame Reaſoning will hold in reſpect to Puniſhments of an *inferior* Nature. But there is one *capital* Crime which no *earthly* Authority has Power to *pardon*, though the Offender ſhould give all poſſible Teſtimonies of the *Sincerity of his Repentance*; becauſe the Crime is made *capital* by the *ſuperior Authority*, and the *irreverſible Sentence*, of the *divine, univerſal Lawgiver*.

Gen. Your *Authority* is indiſputable; but where is there any ſuch *irreverſible Sentence* pronounced, and againſt *what Crime?*

Cl. It has been mentioned already; it is *plainly* and *peremptorily* declared by *God himſelf*; it ſtands *unrepealed* by *him*, and therefore none of his *Vicegerents* have Authority to *diſpenſe* with it. *Whoſo ſheddeth Man's Blood, by Man ſhall his Blood be ſhed*; that is, by the *Magiſtrate*. God had kept the Puniſhment of *Murder* in his own Hand till now, as we may gather from the Story of *Cain*, whom he puniſhed, but ſuffered no Man to kill him. But here he gives Authority, and a Command, to *Judges* to call every-body to an Account for it, and to put them to *Death*. This is the Law that muſt ſtand till God ſhall think fit, by a *new Revelation*, to cancel it. It was given by God, not as the Governor of the *Jews*, but *as the univerſal Governor of the World*. It did not receive its Being from the Law of *Moſes*, neither did it expire with it: The *Reaſon* for its continuing in Force under *Chriſtianity* is the ſame which God aſſigned for enacting

enacting it at first; *viz.* because Man is the *Image of God.*

Gen. But, was there not some *Alteration* made under the Law of *Moses*, with respect to *Murder?* Were there not Cities of *Refuge* for *Murderers?*

Cl. None at all: They were for *Manslayers* only. If any Man killed another, lest he should make his Escape, without Trial, the *next akin* had a *Permission*, as some of the *Jews* say, while others affirm that he was *commanded*, to pursue the *Slayer*; for which Reason he was called the *Avenger of Blood*: And for fear, in the Fury of his Passion, he should take his Revenge without examining into the Fact, there were Cities appointed for his Protection from *Violence*, till the *Sanhedrim* could examine into it: But these Courts could only determine whether it were *wilful*, or *accidental Death*. If *wilful*, they had no Power to *pardon* the Murderer.

Gen. Have not all Legislatures a Power of *Life* and *Death?* If so, they can *pardon*, as well as *execute*.

Cl. In all other Cases they have; but this, as I told you, is an *Exception*.

Gen.

Gen. Then you question Part of his Majesty's *Prerogative*.

Cl. I would willingly express myself on this Head with all imaginable Reverence, but I must be clearly of Opinion, that no such Prerogative is lodg'd any-where upon Earth; and that whoever *pardons* a *wilful Murderer*, is answerable for *innocent Blood*. And as I have this fair Opportunity, I can't forbear *reminding* you, as you are Part of the *Legislature*, that the Power of *Life* and *Death*, in *any* Case, is given you *only* for the *Safety* and *Preservation* of *Life*, with the *Happiness* of it; and that you have *no* Power to *take away* the Life of any one, where those *Ends* can be answered without it. If a *private* Person designedly kills another, it is *Murder*, because he does it without *Authority*. If the *Legislature* makes a Crime *capital* without any *Necessity* for so doing, it is done, likewise, without *sufficient Authority*, because they have *no Warrant* for doing it where the *Ends* of that Power do not make it *necessary*: And it is impossible that it should be *necessary* to do it where those Ends may be as well answered *without* it.

Gen.

Gen. Your Arguments ſeem to be ſo ſtrong, that I heartily wiſh this moſt important Affair were conſidered with the Attention and Serioufneſs that it deſerves. But let us return to what is more directly our Subject. You obſerved, that *Chriſtian Forgiveneſs* does not extend ſo far as to oblige *civil Powers*, let Offenders be ever ſo *penitent*, to pardon Crimes committed againſt *publick Laws* (unleſs in ſuch particular Caſes where it may be thought reaſonable and ſafe to make *Exceptions*); becauſe, if it did, the Laws would be ineffectual. Pray how ſtands this Affair with regard to *Parents* and *Maſters*, who are veſted with Authority to *puniſh*, or *pardon*, the Crimes of their *Children*, or *Servants*? I want only *ſhort*, *general* Rules, that I can apply to *particular* Caſes, as they ſhall happen to ariſe. I have ſeveral Children, and I purpoſe to give them an Education ſuitable to my Fortune, that they may be qualified to ſettle in ſuch a Manner as may give me Comfort and Credit. Suppoſe one of my Daughters, after I have been at a great deal of Expence and Anxiety, ſhould diſappoint all my reaſonable Hopes by running away

away with my *Coachman*, or one of my *Footmen*. The Resentments of her Parents and Relations, the Reproaches of all the World, cool Reflections upon her Undutifulness, Ingratitude, and Folly, together with many other Causes, conspiring, and gradually working upon her Mind, made soft by Affliction, bring her to a most sincere *Repentance*; she employs the most powerful Advocates to plead for Pardon; I am convinced of her *Sincerity*, and disposed to *forgive* her; but, in *this* Case, what does *Forgiveness imply*? If I take her into the same *Degree* of Favour with the rest of my Children, I do Injustice to *greater Merit*, give Encouragement to Disobedience, and my paternal Tenderness may be rewarded with another disgraceful Match in my Family. I am willing to restore her to the Affection of a *Parent* for a *Child*; but I must give a *greater Share* of my Affection to those who have been *always* dutiful, and encourage her only so far as shall be consistent with *Justice* and *Prudence*.

Cl. You have stated the Case so justly, that I have nothing to object to it. You have hit off the proper *Distinction*

tinction that reconciles the *Difficulty*. *Forgiveneſs* does not always oblige us to reſtore the Offender, tho' he be a ſincere Penitent, to the ſame *Degree* of our Favour which he enjoyed *before*. This is not conſiſtent with *common Senſe*, to put *perfect* and *imperfect* Obedience upon a *Level*; This is not the Method that *infinite Wiſdom* will obſerve in judging us *hereafter*. *All Penitents* will be admitted into *Heaven*, but there are many *Degrees* of Glory and Happineſs there, and the moſt *innocent Men* will be the *moſt glorious Saints*. The Caſe of the *Prodigal Son* in the Goſpel is ſo far from being an Objection to this Rule, that it is a Confirmation of it. The *Father* encouraged his *Repentance*, and admitted him into the Family as a *Son*; but told the *elder*, at the ſame Time, that *all that he had was his*. From whence it is evident, that the Parable meant to inſinuate, that thoſe who by a *conſtant Perſeverance* in Virtue, as they *deſerve*, ſo they ought to *have*, a larger Share of Favour than *returning Sinners*.

Gen. You give me Pleaſure by confirming my Sentiments. Have you any

farther

farther Obſervations on this Head that may be of Uſe?

Cl. I have two Obſervations to ſuggeſt: Firſt, *Parents* often connive at clandeſtine Intrigues, that their Avarice may afterwards have a Pretence for not giving them a Fortune; but this is ſo unnatural and infamous a Practice, that I do not apprehend your generous Mind to be capable of it. But another Obſervation may juſtly awaken your *Jealouſy*: *Parents*, in the Diſpoſition of their Children in *Marriage*, oftener conſult the *Grandeur* of the *Family*, than the *real Happineſs* of the *Child*, and ſacrifice a Daughter to their own *Pride* and *Vanity*.

Gen. I thank you for your friendly Caution, and will not be unmindful of it. Few of us have duly conſidered *wherein true Happineſs* conſiſts, and *whence it ariſes*, but make our Eſtimates from *deceitful Appearances*.

Cl. I had like to have forgot to mention one Thing that is of Conſequence, in reſpect to the *Forgiveneſs* of Children in theſe Inſtances of *Diſobedience*, tho' it does not, at preſent, concern *you*. Where, there

there is but *one Child*, there being no Danger of bad Consequences from ill Examples, there is the more Room to indulge *natural Affection* by a more *extensive Forgiveness*. All Cases between *Masters* and *Servants* may be determined by an Application of this general Rule respecting *Parents* and *Children*, and all other great Offences in *Children*.

Gen. I want no other Directions upon these Heads; but give me your Opinion upon some other Cases. As to *our Acquaintance*, and Persons whom we employ in the common Affairs of Life, does *Forgiveness* always oblige us to *continue* to *converse* with the former, and to *deal* with the latter, after ill Behaviour, and ill Treatment, whenever they seem *sorry* for having offended us?

Cl. Not at all; we should not be *fickle* and *captious*, but *candid* and *generous*. But if I contract an Acquaintance with a Person whose Temper, Conversation, or Behaviour, prove afterwards so *disagreeable* as to give me *Uneasiness*, I am under no Obligation to make myself a Slave to his *Humours*, neither in Prudence ought I to run the Hazard of being surprised into an improper Re-

ſentment. Upon all *occaſional* Meetings I would behave *eaſily* and *chearfully*, but decline all *Intimacies* with him.

Gen. This, I think, is the right Notion. But how are we to behave when a *Friend* violates the Laws of *Friendſhip*?

Cha. You put a Caſe that is almoſt an *imaginary* one in *this* Age. *True* Friendſhip is a *ſacred* Thing, built upon the ſolid Rock of *undiſſembled Virtue*, never to be *ſhaken* by the ſtrongeſt Winds of *Adverſity*, or the higheſt Tides of *Proſperity*; never to be *undermined* by the moſt inſinuating Temptations from *Self-love*. It is the *generous* Affection of two *rational* and *immortal* Beings, united by a *Similitude* of *Sentiments* and *Diſpoſitions*. It is an Affection, like that of *Jonathan* for *David*, *paſſing the Love of* WOMEN. It is as *healing* as the ſoft *Balm of Gilead*; it is the richeſt *Cordial of Life*. But *where* ſhall we ſeek for this *invaluable Treaſure*? We may *read* of it in the Hiſtory of the primitive Times of *Innocence* and *Simplicity*; but *Men* are *now*——*not* Men,—— but *ſelfiſh*, *deceitful*, and *treacherous Creatures of Prey*. ——One of theſe *little* Mortals could as ſoon

ſoon form a Notion of the Nature and Enjoyment of a *Seraph*, as of the Nature and Excellency of *real Friendſhip*. And how wretched is the Condition of a *truly great Mind*, when forced to hold Converſe with ſuch unequal Companions!

Gen. I do not aſk for your *Hand*, but give me that *honeſt Heart* of yours, and I promiſe you ſuch another in return.

Cl. You *have* it, Sir, already; and ever *ſhall* have it, while my Pulſe beats.

Gen. It is the nobleſt Preſent that could be made me, and I'll preſerve it as the *Apple of my Eye*. I am convinced that I need not trouble you about Directions how to behave in caſe of a Rupture between *Friends*; for ſuch an *Union* as conſtitutes that venerable and amiable Character, is hardly *capable* of *Separation*, by any Thing but *Death*. It is not like a fine *muſical Inſtrument* that is eaſily put out of Tune, but it is *Harmony itſelf*. But what is your Opinion as to the Caſe of *near Relations*? There ought, ſurely, to be a little more Ceremony, at Parting, than is required in the Caſe of *common Acquaintance*; the

latter, like a *Concubine*, may be discharged more *arbitrarily*; but the *former*, like a *legitimate Wife*, ought not to be *put away* but for very great Crimes.

Oh Dam of the same Opinion. *Natural Affection*, in *honest* Minds, is very strong, and a continual Intercourse of endearing Intimacies improves it to a Degree of Tenderness that creates a mutual Interest in each other's Circumstances. To deprive a loving *Brother*, or *Sister*, of that Affection that is implanted in Nature, of that Intimacy which has grown up with them, and now makes a great Part of their *Happiness*, is hurting them in a *feeling* Part. This ought to make *both* Sides exceeding slow to *resent*, exceeding hasty to be *reconciled*. This mutual Disposition will cancel all *Punctilios*, in the *Manner* of Accommodation, *each* studying how it may be effected with any Degree of *Decency*, *neither* of them insisting rigorously upon *strict Justice*, but willing to make *Advances*, and, upon any *probable* Hopes, to give the *Aggressor* larger Credit for *Amendment* than is due to *Strangers*.

Gen. The next Difficulty that ariſes in my Mind is, concerning the *Queſtion* put in the Goſpel, and the *Anſwer* to it; *How often ſhall my Brother ſin againſt me, and I forgive him? Until* SEVEN *Times? I ſay not unto thee, until* SEVEN *Times, but until* SEVENTY TIMES SEVEN.

Ch. This, like many other Paſſages in Scripture, is not to be taken *literally*, but *hyperbolically*, to ſignify a *very great Readineſs* in us to forgive; as it is common, when a Thing is *exceeding difficult*, to ſpeak of it as a Thing *impoſſible*. Our Saviour ſays, that it *is eaſier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven*: I ſuppoſe you are not for taking this *literally*, but *figuratively*, to expreſs the *Difficulty* of avoiding and reſiſting the many ſtrong Temptations to which Riches expoſe Men. But there is a parallel Place that will help to make this Matter very plain. *If thy Brother ſin againſt thee ſeven Times in a Day, and ſeven Times in a Day turn again,* SAYING, *I repent; thou ſhalt forgive him.* Now if this be underſtood *literally*, *honeſt* Men muſt be *Dupes* to the *greateſt*

Rogue. A *villainous Hypocrite* has nothing to do but to *profess* himself a Penitent, and we must be obliged, against common Sense, to take his Word for his Sincerity, without any probable Grounds for it: We are thereby required, to *forgive* as often as there is *sufficient Reason* to believe him to be sincere. But, even here, by *forgiving* may be understood *remitting a Punishment*; and in this Sense our Duty is more *extensive* than when we consider *Forgiveness* as taking the Offender into our *Favour*. We may be bound to do the *one*, when we are not bound to do the *other*. If I have placed a *Confidence* in a Person that has most shamefully betrayed and injured me, *designedly* and *deliberately*, it would be downright *Madness* in me *basely* to put it in his Power to abuse me again, tho' *Mercy* may induce me not to *punish* him for his Villainy: In all those Cases, *when*, and *how far*, a Person is to be taken into *Favour*, our *Reason* and *Experience* must guide us.

Gen. You have made this Matter sufficiently clear to me; but there arises another Difficulty from the Passage of Scripture last quoted: *If he turn again, saying*,

saying, I repent. The Question, therefore, is, Whether the *Acknowledgment* of his Fault, and *asking Pardon*, be so necessary a *Qualification* for it, that I am not, otherwise, obliged to forgive him.

Cl. This, I know, has been a Point in Debate; but there never was a more idle one. It is out of all Controversy that we are *not* obliged to *forgive*, that is, take a Person *into Favour*, without Reason to think him *sensible* of his Fault, and *sorry* for it: Now *such* a Person will *naturally* and *necessarily* do this, for the Quiet of his own Mind; and if he *refuses* to do it, he has more *Pride* than *sincerity*: And if we *have* sufficient Reason to think him a *sincere Penitent*, we ought to *meet* him as the *Father* met his *prodigal Son*, and *embrace* him with joyful Arms. There is often as much *Pride* in *sullenly waiting* for an Acknowledgement, as there can be in an *obstinate Refusal* to make any.

Gen. I am perfectly satisfied with your full and clear, tho' concise Decisions; and I am, from hence, naturally led to the Case of those who are too ignorant to be *sensible* of their Fault, or

too

too hardened to be *sorry* for it, or too proud to *acknowlege it*: What am I bound to do, in this Circumstance? Not, you say, to *take them into Favour*; and yet the Scripture says, that I must *forgive* the bittereſt and moſt determined Enemy.

Cl. Theſe Things are very conſiſtent; and all the ſeeming *Inconſiſtency* has been owing to the want of a proper Diſtinction between the *different Degrees* or *Sorts* of Forgiveneſs. In *no* Caſe are we to *return Evil* for *Evil*; in *all* Caſes we muſt *love* an Enemy. *Love* implies an *affectionate Concern* for his Welfare, and an Endeavour, on all Occaſions, to *promote* it, by our *Prayers*, and *good Offices*: We muſt *rejoice* and *weep* with an *Enemy*, as well as with a *Friend*; *ſympathize* with him in his *good* and *bad* Fortune: Much more are we obliged not to do him *Injuſtice*, as to his *Property*, or *Reputation*; but to *guard* the *one*, and *vindicate* the *other*, when in our Power: This is being in a State of *Chriſtian Charity*.

Gen. I am afraid, I am deficient; and I'll tell you the Symptoms by which I judge of my Diſtemper: If my *ſcrub Chaplain*'s

Chaplain's Name be mentioned in my Company, or if any sudden Incident brings him into my Thoughts, I feel Emotions arising in my Mind that disturb me, and make me uneasy; the Blood arises up into my Face, and I can't forbear taking every Opportunity of expressing my Resentments. I was once thrown into his Company by an unforeseen Accident, and I was in such Confusion, that I was at a Loss to behave with any *Decency*; at another Time I heard the Curate of my Parish had made an Exchange with him; and I refused to go to my *Parish-Church*, because I would not join with him in *Prayer* and the *Sacrament*, which was then to be administred.

Ch. There are no more Symptoms, I hope; these are more than sufficient Indications of *latent Malice*. And pray take immediate Advice of the great Physician of Souls for the Cure of this dangerous Illness. The longer you delay, the more difficult the Cure, and *certain Death* without it.

Gen. You have given me proper Instructions: Give me your charitable

Prayers

Prayers for God's Assistance, and I'll labour to imprint upon my Mind, so strongly, the *Precepts* and *Example* of our *blessed Master*, that they shall, by Degrees, perfectly still my *Anger*, and compose my Mind.—But have you any farther Directions on this Head?

Cl. Very little. Since you have mentioned your *Chaplain*, he shall serve for an *Example* to illustrate my Meaning. I take it for granted, that he is as angry with *you*, as you are with *him*. I must tell you, then, as a *Divine*, that you are answerable for *his* Malice, as well as your *own*, so far as you neglect to use such Means as are most likely to bring him to a Sense of his Guilt. This is the Method that *God* takes with us, when we are at Enmity with *him*: He exhorts and assists us by the *Ministry* of his *Word* and *Sacraments*; he solicits and courts us to a *Reconciliation*, by the Suggestions and Motions of his *Holy Spirit*: In Imitation of this Divine Pattern, we should endeavour, by friendly Overtures, and the Interposition of prudent Persons, to bring an Enemy to *Temper*, and dispose him to *Peace*: If

we

we have no Hopes of making him worthy to be received into the ſame *Degree* of our Favour which he enjoyed *before*, he may, poſſibly, by theſe charitable Offices, be put into a *State of Salvation*, which he can't be while he is in a *State of Malice*.

Gen. This is a Leſſon very diſagreeable to the *Pride* of my Nature; but, for all that, I'll honeſtly do my utmoſt to learn it. I ſuppoſe, now, we have finiſh'd our *Conference*.

Cl. Not quite: there is a ſhort Head behind. A Gentleman of your Penetration muſt have obſerved, that thoſe Injuries which we *ourſelves* do to *others*, are the *laſt* that we *forgive*; and that, inſtead of making *Reparation*, we go on to add *Injury* to *Injury*. In the firſt Place, we labour, by *torturing* his *Character* and *Conduct*, to gain ſuch an Opinion of him as may juſtify our cruel or unkind Treatment of him to *our own Mind*, in order to make the Conſcience eaſy; upon the ſame *Chriſtian* Motive we take as much Pains to ſet others againſt him, leſt *their* better Behaviour towards him ſhou'd upbraid *ours*: So that the *more*, and the *longer*, we have injured

injured him, our malicious Inclination grows the ſtronger.

Gen. As *Eubard* ſaid to *Old Hobbes*, *If you find this ſurly Diſpoſition in your own Nature*, don't ſuppoſe all Mankind to have the *ſame*.

Cl. If *you* find yourſelf an *Exception* to the *general Rule*, I heartily wiſh you Joy of your Felicity; but the Obſervation is ſo *common*, that it has paſſed into a *Proverb*; *Forgive me the Injuries you have done me*.

Gen. This is making *Chriſtians* appear in a very bad Light.

Cl. Indeed I did not *make* them, but *found* them ſo.

Gen. This is beyond the Sin of *Duelling*; it has all the *Malignity*, all the *Pride*, all the *Cruelty*, and *Injuſtice* of it; with this *Aggravation*, that it is more *deliberate*, and *habitual*.

Cl. I can make it neither better, nor worſe. I allow it to be every way reproachful to *Chriſtianity* and *human Nature*; but till God ſhall think fit, in his *Mercy*, to ſoften our Minds by ſome *ſevere Viſitation*, THUS, and *worſe*, it will be. We are got out of the Reach of *ordinary* Means to reclaim us. If

we

we ſhould have *more*, and *more violent Earthquakes*, I ſhould TREMBLE, but not *wonder*.

Gen. But you amaze *me* ſo much, that I muſt beg you to tell me (if the Fact be true) into what extenſive *Cauſe* you reſolve ſo extenſive an *Effect*.

Cl. Into *Pride*. When we have done an *Injury*, we follow our Blows, becauſe we muſt not ſeem to *acknowlege an Error*, by the *Alteration of our Conduct*.

Gen. You make a ſtrange miſchievous Thing of *Pride*.

Cl. Why, ſo it is; the Source of *infinite* Miſchief. It firſt *enſlaved* the World to *erect* Emp'res, and has ever ſince been *overturning* them; ravaging and laying waſte the Earth. What Diſtreſs of Nations has it produced! what *Rivers* of Widows and Orphans Tears! what *Oceans* of innocent Blood! In the *State*, what Seditions, Inſurrections, and Rebellions! In the *Church*, what Schiſms! In *Religion*, what Hereſies! what *Scepticiſm!* what *Infidelity!* In *private Life*, amongſt *Friends* and *Acquaintance*, what Jarrings, and Uneaſineſs! In *Oeconomy*,

what Ruin of Eſtates by vain-glorious Prodigality! But tho' we cannot help lamenting, there is no Room for much Surprize, when we conſider what Effects it produced among the *Angels* in *Heaven*. Some of them could not be contented with being *Creatures*, but muſt aſpire to the *Independency* of the *Creator*. Their *Pride* made them *ambitious*; their *Ambition* was their *Ruin*; and *Envy* has made them perpetually plotting the Deſtruction of Mankind. Excuſe this *Rant*: I can never think on the Subject without Horror, and Confuſion. Tho' we every Day *ſee* and *feel* the baneful Effects of *Pride*, nothing can make us *humble*, and *meek*. It has now given ſuch a *Solemnity* to my Thoughts, I muſt take a Turn or Two in the Garden, by myſelf. As we are going to part, I would willingly part, as we met, not only in *good Humour*, but in *high Spirits*: In the mean time, I'll take you down a more agreeable Companion than I can be, at preſent.

Gen. I like your Scheme, and wiſh you good Succeſs.——So, Sir, you have taken Time enough to bring your-

ſelf

ſelf into proper Order; and you have put me into ſuch *merry* Company, I ſha'n't have a *ſerious* Fit for ſome time. But, pray, tell me the Courſe of your private Amuſement in the Garden.

Cl. I never am without agreeable Reflections there. What occurred to me at this Time was, the Profuſion of *Providence*, in creating ſuch an ample Supply for the *Enjoyment*, as well as the *Support* of Life; the Fragrancy of the Roſe to regale the Smell; the rich Attire of the Flowers to delight the Sight; Variety of delicious Fruits to feaſt the Palate; a Band of *natural Muſicians* to entertain the Ear. While I was at the Bottom of my Garden in an Arbour on the Bank of the River, Two of theſe *Choriſters* of the Air gave me ſome of their artleſs, but harmonious Notes; which brought to my Mind ſome Lines of Mr. *Norris*'s, which he compoſed when he was in the ſame Situation: They are worth your hearing.

Pleas'd with a various Scene of Thought,
I lie,
Whilſt an obliging Stream ſlides gently by,

Silent, *and* deep, *as is the Bliſs I chuſe*;
All round the little winged Quire
Pathetic, tender Thoughts inſpire,
And with their Strains provoke my Muſe:
With Eaſe the Inſpiration I obey,
And ſing as unconcern'd, and as well
pleas'd, as they.

If ought below *deſerves the Name of* Bliſs,
It muſt, *whate'er the* Great *ones think, be* this.

Gen. It is inimitably ſweet. It paints, in the moſt lively Colours, the Serenity of a pious and virtuous Mind. I thank you for bringing me acquainted with ſo fine an Author; but I am ſurpriſed that I ſhould never hear, or read, of him before.

Cl. I ſhould be more ſurpriſed if you had: Such Writings as his, like *old Faſhions*, are out of Uſe; and *Hiſtory* ſeldom mentions Perſons who live and die in *Obſcurity*. This prodigiouſly *great* and *good* Man, tho' he deſerved, and would have adorned, the *higheſt*, never had the *loweſt* DIGNITY in the Church.

I

I could give you a long Liſt of ſuch obſcure, neglected Worthies.

Gen. You are for ever harping upon this String. Our *peeviſh*, *diſcontented* Friend, has done neither *himſelf*, nor *you*, any Good by his *wild* Notions of *Patronage*. I was not then in an Humour to contradict you; but you provoke me beyond my Patience. What a Racket do ye make about *Merit* and *Qualifications* for Preferment, when every *Child* knows, that, by the *Courteſy* of *England*, every Man is qualified for *any* Thing that he can get, and for *as much* as he can get! Beſides, I would not give two Straws for a *Patron* that has not Power enough to *create* Merit, or *annihilate* it, at Pleaſure. In *royal Patents*, for *Peerage*, the great Abilities, and conſummate Virtues, of the *Man*, are enumerated in the *Preamble*; but if they were not (as they always are) *inherent* in the *Perſon*, they would be *infuſed* into his *Nature* by the *Patent*. Indeed in *eccleſiaſtical* Promotions there are no ſuch *Preambles*; but tho' there be leſs *Ceremony*, there is the ſame *creative* Power accompanying the *Form*.

Beſides, if there were any Room to queſtion the *Efficacy* of a *Preſentation*, *Collation*, or an *Inſtalment*, towards *qualifying* the *Clerk*, if the *Patron* has Diſcernment enough to *foreſee* that he *ſoon* will *acquire* Merit, ſuch *ſubſequent* Merit is more properly *his own*, than when it is *conveyed* to him; and the *greater*, becauſe it is acquired upon the noble Motive of *Gratitude*.

Cl. If I thought you expected a *ſerious* Anſwer, I would give you one.

Gen. No Anſwer is the beſt that you can give, and all that I deſire. I am, at preſent, more diſpoſed to tell you what Reflections *yours* in the Garden have ſince ſuggeſted to *me*.

Cl. I make no doubt but they are worth hearing.

Gen. We ſhould be blind if we did not ſee, and infamouſly ungrateful if we did not acknowlege, the liberal Hand of our Maker in giving us ſuch Plenty of *Neceſſaries*, and *luxurious Superfluities*; but his *Wiſdom* is as evident as his *Goodneſs*, in the *Manner* of providing for us. There is a manifeſt *Gradation* amongſt us *earthly* Creatures,

and

and we ſupport one another. We *Men*, feed upon Variety of *Animals*; Variety of Animals feed upon *us*; in our *Fleſh*, in our *Blood*, and in all our *Juices*. When we are *dead*, the *Worms feed ſweetly on us*. Thus it is with *Authors*. Dr. *Middleton* will fare moſt ſumptuouſly upon the *eminent Character*, and as *eminent Writings*, of Biſhop *Sherlock*; *Pamphleteers* will *ſubſiſt*, a while, upon the *Dr.*; while the *Printers* and *Bookſellers* live upon *both*. But I had like to have forgot myſelf: I have invited Company, and I ſhall be too late. Will you do me the Favour to go with me?

Cl. Your *Ordinary*, my Friend, is too dear for me.

Gen. Hey day! what have you got in your Head, now?

Cl. Not *much*, I aſſure you; and *leſs* in my *Pocket*; not enough to pay my *Reckoning*.

Gen. I keep an *Ordinary!* what, do you mean to *affront* your Friend?

Cl. Not at all; neither does my Friend mean to be *angry*. He has too much *Honeſty* to be diſpleaſed with *Truth*,

Truth, and *this* is *Truth*. I say you keep an *Ordinary*, as much as your old *Coathman*, at the Sign of the *Plough*, does: For where the *Guests* pay so much *a Head* for their Dinner, I call that an *Ordinary*; only honest *Tom* is wise enough to keep *his* for his *own* Benefit, and you keep *yours* for the Benefit of your *Servants*. You obliged me with a diverting Story about *Rusticus* and a *young Divine* upon the Road, and I must return the Compliment, by telling you what happened to me last Summer at your House.

Gen. I may as well give my Consent; for you will tell it, whether I take it for a *Compliment*, or not.

Cl. His Honour, *Charles* ——; Esq; brought me to dine with you, and a very good Dinner we had, and no *Bill*; but there was the —— to pay, for all that. My *Beaver* was in Custody of the *Butler*, and I was forced to redeem it. When I got to the Entrance of your long Passage, Two of your *Domesticks*, with *demanding* Faces, were planted, at proper Distances; however, I brush'd by, without any

other

other Affront beſides what I read in their *Looks*: But the greateſt Difficulty was ſtill to come. There was a *Centinel* on each Side of the Door, who ſtood with their Hands extended towards each other in the Form of a *Chain*. The Faces of theſe Fellows were more *ſignificant* than the others, and told me plainly, that they never would be *Friends* with me unleſs I ſhak'd Hands with them both. The Two, whom I had *bilk'd*, ſeeing the Succeſs of this Rencounter, ran thro' the *Court-yard*, and poſted themſelves in the ſame Manner at the *Coach-door*. His *Honour*, ſeeing my Diſtreſs, kept cloſe by me, with one Hand ſhov'd me into the Coach, and with the other *purchaſed* my Liberty.

Gen. Indeed it is a moſt ſhameful Cuſtom, and we complain of the Inconveniencies of it, as well as you; but it is become ſo *univerſal*, that if I were to hinder my *Friends* from giving ſomething to my *Servants*, I ſhould not be able to *keep one*.

Cl. And if I were to dine with *you* often, I ſhould not be able to *keep myſelf*.

myself. I know you thoroughly, or I should ſuſpect that it is a politick Stratagem to keep us *little Folks* at a Diſtance; or that the *Vales* were to go in Part of Payment of the *Wages.*

Gen. Well, do but come and ſee me, and come at your *own Time*, and in your *own Way.* I muſt take my Leave. Farewel.

A POST

A POSTSCRIPT,

By the EDITOR.

WHEN a Writer treats of any of the *Moral Virtues*, he is glad if he can find out a Perſon, of *Conſequence*, who can illuſtrate the Beauties of them by his *Example*, and recommend them to the World by his *Influence*. Tho' there is very little Humility and Meekneſs, Patience and Forgiveneſs, to be ſeen at preſent, eſpecially in the *upper* Part of Life, it was my Felicity that I was not obliged to go out of my own Pariſh for an Inſtance. By way of *Contraſt*, it may be of ſome Service to point out as remarkable an Example of the *oppoſite Vices*; and I have One near at Hand that will ſerve my Purpoſe exactly well. My old Friend, Dr. *Middleton*, give him his Due, is as ſtrong an *Inſtance* of *Pride* and *Malice*, as human Nature, in this Age of *Corruption*, can well afford; and his Treatment of the *Biſhop* of *London* is as ſtrong a *Specimen*

of it, as the *good* Dr. ever *did*, or ever *can*, exhibit to the *Publick*. That he wrote his *Remarks* upon the *Biſhop*'s Book, of the *Uſe* and *Intent* of *Prophecy*, not for the ſake of *Truth*, but in the *Gall* of a *proud*, *malicious*, and *revengeful Spirit*; will appear to any impartial Perſon, from his *Manner* of treating *ſuch* a *Character*, and *ſuch* a *Performance*. Rather than not ſhew his *Reſentment*, he has forfeited his *Judgment*, and laid aſide the *Gentleman*, as well as the *Chriſtian*. That I may not be ſuſpected to have injured him, I ſhall tranſcribe ſome of the choiceſt of his *Compliments*.—Such as—*paltry Reaſon*—*moſt ridiculous Conceit*—*contemptible*—*Nonſenſe*—*airy Caſtles*—an *empty Strain*—*injudicious*—*conſpicuouſly trifling*—*jumbled together*—*the Dreams of a Viſionary and Enthuſiaſt*.—*Fanatical Conceits*—*flimzy Stuff*—with a long &c. The *good* Dr. was at the Expence of making the *Tour* of *Italy*, both to confirm his *Faith*, and to poliſh his *Manners*: How well his Journey has anſwered his Intention with regard to his *Religion*, is viſible to all (except thoſe who are blinded by an Exceſs of *Love*) in his

Writings, especially in this *last* Book. How much it has improved his *Breeding*, is as visible to every one, except his *Enemies*. And since we see the great Advantages of *Travelling*, I would advise all such as intend to become *Authors*, and hope to make a *Figure*, to pack up immediately, and away for *Rome*, with the Dr.'s Recommendatory Letters to the *Cardinals*. No doubt, many People will be at a Loss to account for all this *Rudeness* and *Virulence* towards a Person who formerly honoured him with his *Acquaintance* and *Friendship*: I will do him the *Justice* to own, that, in my Opinion of him, the *Bishop*'s writing so excellent a Book, in Proof of *Revelation*, was a sufficient Title to his *Enmity*: But, if I be rightly informed, there is something *personal* in it; if I be *misinformed*, I ask his Pardon: But my Authority is such, that I cannot help crediting the Truth of the Story; and it is so ample a Vindication of the *Bishop* from having given the Dr. Occasion for so much Resentment, that I am glad of an Opportunity of making it *publick*. The Story is this: When

the Dr. had an Inclination (as any honeſt Man might have) to be *Maſter* of the *Charterhouſe*, the late *Earl* of *Orford* aſked his *Lordſhip*, Whether he were a Perſon of *Ability*? To which Part of his Character the *Biſhop* did full Juſtice. The Earl, then, *inſiſted* upon his *Lordſhip*'s Opinion, Whether ſuch a Promotion would be agreeable to the *Clergy* of the *Eſtabliſhed* CHURCH? To this Queſtion, with great Sincerity, he anſwered in the *Negative*. In this Manner the Story has been related to me by a Perſon of the beſt Intelligence, and the ſtricteſt Veracity.—Why the Dr. ſo long *ſmother'd* his Reſentment, I know not; neither can I ſee why he publiſhed his Remarks at all: Poſſibly, he may now *deſpair* of getting any more Preferment; but he ſhould have conſider'd, that he holds a very agreeable Poſt, at *Pleaſure*. His *Friends* have been forced to *wink* hard, and *ſtrive* hard, too, or he had loſt it, when he publiſh'd his Letters *againſt* the *Inſpiration* of the *Scriptures*; but if they ſupport him any longer, I think verily, they muſt *quite ſhut* their Eyes againſt the *cleareſt Evi-*

dence,

Silence, and stop their Ears against the Reproaches of the whole CHRISTIAN World. I am sure, either I am incapable of understanding common Sense, or I read, in his Remarks, as plain a Declaration of Infidelity as can be expressed; unless a Man should say, I believe no Revelation. Nay, even that would hardly be plainer than his last Paragraph. Says he,

"But since he has referred us, after all, for the Completion of this Prophecy, to the Day of Judgement; I shall willingly adjourn all farther Disputes about it to the same Day. It is that Day, alone, which can determine the great Character, not onely of this, but of all other pretended Prophecies, Inspirations, and Revelations, of the Will of God; which now chiefly occupy the Attention, and confound the Religion of all the Nations upon Earth. And happy would it be for them all, if dropping those vain Contents and Wranglings about Questions, wholly

He plainly declares, that the Prophecy in Question between him and the Bishop, and all other Prophecies, Inspirations, and Revelations, are only pretended ones.

" *ſpeculative, fruitleſs*, and *inexplicable* †:
" And remitting the Deciſion of them
" to that laſt and awful Day, men would
" apply their Pains and Zeal to pro-
" mote and inculcate thoſe *practical*,
" *ſocial*, and *real* Duties, which our
" *Reaſon* and *Senſes* ‖ preſcribe in com-
" mon to all, as the chief Good of our
" Nature; the Foundation of all Re-
" ligion; the Source of all our Happi-
" neſs in this Life, and of all our Hopes
" in that which is to come."

The *Infidels* being ſo open, and ſo zealous, in the Propagation of their Infidelity, it may be of Service to mention, and recommend, an excellent Anſwer to them, in Two Volumes, intituled, *Deiſm Revealed*: I am ſorry

† Theſe wholly *ſpeculative, fruitleſs*, and *inexplicable* Queſtions, concern the Truth of *all* the *Revelations* that conſtitute the *Religion* of *all* the Nations upon Earth.

‖ From hence it is plain, that *his* Religion contains nothing but *practical* and *ſocial* Duties, and is the Religion of his *Reaſon* and *Senſes*, only. Now this abſolutely excludes all thoſe Doctrines which are *ſupernaturally* reveal'd, that is, all the *peculiar* Doctrines of *Chriſtianity*, and all the *poſitive Inſtitutions*.

that

that it is not more known and read, and the learned, ingenious, and pious Author, more encouraged. I meet with abundance of *Scholars* who never ſaw it, or heard of it; and *ſome* that have ſeen it, and undervalue it. As to the deſerving, but unhappy Writer, he has no more than Thirty-four Pounds a Year in the Church, as he himſelf informs us, in his Book. When there is ſuch a powerful *Confederacy* againſt our Religion, this ought to unite and animate all ſincere *Chriſtians* in the Support of its honeſt *Advocates*. *Oxford* has lately done Honour to the *Univerſity* by beſtowing a Mark of *publick Honour* upon Two learned Men of their Body, for ſo well defending our *common Faith*: I hope thoſe Gentlemen will ſoon meet with ſomething more *ſubſtantial* than a *bare Compliment*. An able and good *Clergy*, in the Cities of *London* and *Weſtminſter*, are of infinite Conſequence, at this particular Time; and it is with the greateſt Satisfaction that I take Notice of a late *Earneſt* of our worthy *Dioceſan's* Attention to this important Affair, by placing ſo learned, ingenious, and pru-

dent

dent a Perſon, to ſupply the Loſs of the excellent Dr. *Berriman*; who, as *Lot* was carried out of *Sodom*, was *taken away from the Evil to come*; leaving *us* to weather the threatening Storm, while he *reſts* from his *Labours*, and enjoys the bleſſed Fruits of them. For the ſake of *Chriſtianity*, the *Eſtabliſh'd Church*, and the *Publick*, may God Almighty long preſerve his *Lordſhip*, that he may live to ſend a great many more ſuch Labourers into this *great Vineyard*, over-run with the rank Weeds of *Infidelity*, *Irreligion*, and all Kinds of *Immorality*.

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